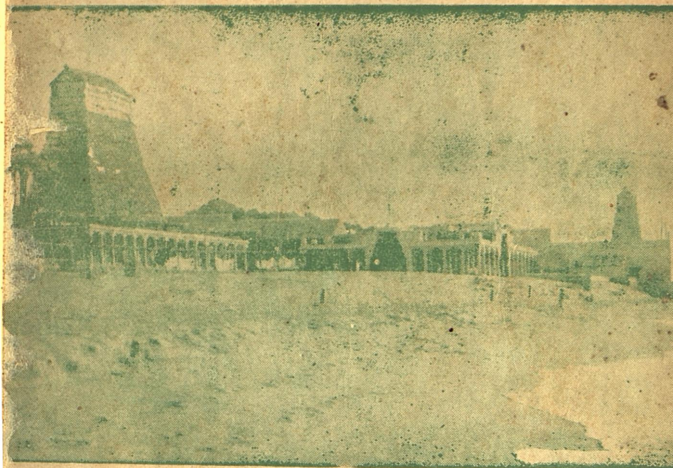
TIRUCHENDUR

The Sea-shore Temple of Subrahmanyam



By

J. M. SOMASUNDARAM, B.A., B.L.

1948

TIRUCHENDUR

The Sea-shore Temple of Subrahmanya Iyer.

BY

J. M. SOMASUNDARAM PILLAI, B.A., B.L.

PRINTED AT THE
ADDISON PRESS, MADRAS
1948

BY THE SAME AUTHOR

The Great Temple at Tanjore—out of print
Palni—The Sacred Hill of Muruga
The Five Tamil Idylls of Paththuppattu
Historic Tanjore (In the Press).
Cholar Koyil Panigal—in Tamil
Tanjai—Tiruk-koyilgal—in Tamil

PLAN OF CONTENTS
WITH 16 ART ILLUSTRATIONS.

PREFACE

This little brochure on Tiruchendur is launched into the world with all the blessings of the Lord of Sendhil. Privileged to spend there a brief period of my time in His service, I have placed before the reader an account of this most delightful of Muruga's sacred spots.

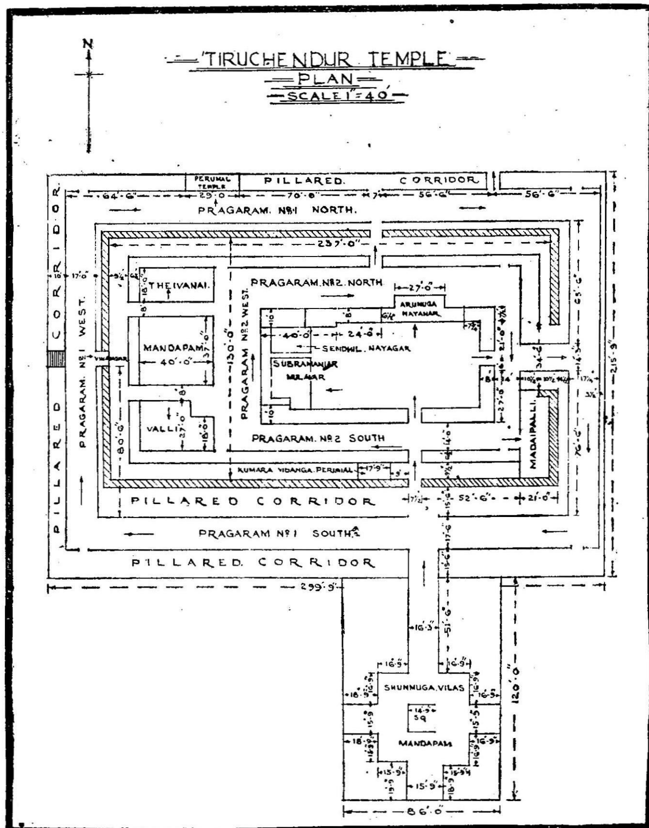
Muruga's association with Tiruchendur is far too significant. It is described *in extenso* in His epic, the *Skanda Purana.* The young Muruga as the devasenapathi vanquishes Evil in the form of Surapathuma. The Tamils have ever since been celebrating the event as an annual festival during Skanda Sashti. Tiruchendil means as it does a house of Victory. It borders the sea, and, has all the natural charm of a hero's fortress. It is verily a haven of Peace and Bliss. The Tamils in this part of the peninsula have such an attraction for the place and its presiding Lord Arumuga Nainar. He lives in their hearts, and as a tutelary deity in every Tamil home. Further North, the temple is not so popularly known, as Palani at the centre and Tiruttani near Madras have their own attractions. Tiruchendur is also much less known to the votaries of Balaji in the farther North. An attempt is here made to give His bakthas all-over, a close account of His shrine at Tiruchendur; and with this additional desire of impressing that the Temple is one worthy of a pilgrimage in this life. The divine inspiration and His grace that the bhakta is sure to secure will more than re-compense his labours.

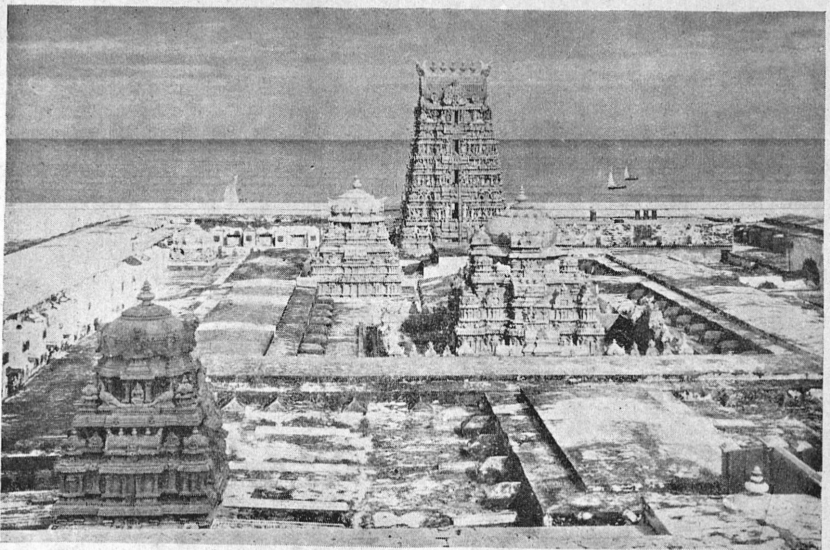
My grateful thanks are due to H. H. Srilasri Ambalavana Desika Paramacharya Swamigal of Tiruvavaduthurai Adhinam who has accorded me the graceful permission to issue this work as a commemoration volume on the 53rd year of His Holiness; and, to H. H. Srilasri Kasivasi Arul Nandi Thambiran Avergal, of Kasi Mutt, Tiruppanandhal, whose blessings have induced me to commence this volume. Their Holinesses have intimate spiritual and territorial associations with Tiruchendur. Thiruppugazhmani T. M. Krishnaswami Iyer has very kindly furnished me a Note to the *Subrahmanya Bujangam and Astothra;* and, to that ardent bhakta of Muruga, as well to numerous friends who have actively helped me to bring out this brochure, I crave His blessings.

MADRAS,
April 26th, 1948.

J. M. SOMASUNDARAM.

GROUND PLAN OF
THE SEA-SHORE TEMPLE OF SUBRAHMANYAM





A Panoramic View of the Tiruchendur Temple.

TIRUCHENDUR

The Sea-shore Temple of Subrahmanyam

The Sea-shore temple of Subrahmanyam at Tiruchendur is one of the delightful spots sanctified and venerated by every Hindu. As one of the first-spiritual centres for the salvation of Man, His shrine has been an attraction for Hindus for ages. This sacred house of God, is in the extreme south-west of the Indian peninsula. The rising Sun bows in adoration of it each morning as he rises from the rippling expanse of the ocean, and spreads light and life over every living object. Bordered by the sea on the East and the North, the temple walls on these sides are being washed by the foaming waves of the gulf of Mannar. The date of the temple is hidden in the Puranic past. The nucleus of the structure however has been here for more than 2,000 years as the Tamil Classics* refer to.

In devotional literature however, and in the *Tiru-murug-arruppadai*, an earliest account of his worship, six chosen spots in the Tamil land are referred to by *Nakkirar* as of more than ordinary sanctity for his worship, and thereby favoured by him. *Tiruchendur* occupies among them the second place in importance. Uncommonly enough, this

---

*" வெண்டலைப் புணரி அலைக்குஞ் செந்தில்
நெடுவேள் நிலைஇய காமர் வியன்றுறை"
—புறநானூறு 55, ll. 18-19.

"திருமணிவிளக்கின் அலைவாய்ச்
செருமிகு சேய்" —அகநானூறு 266, ll. 20-21.

" அலைவாய்ச் சேறலு நிலைஇய பண்பே"
—திருமுருகாற்றுப்படை—l. 125.

" சீர்கெழு செந்திலுஞ் செங்கோடும் வெண்குன்றும்
ஏரகமு நீங்கா இறைவன்" —சிலப்பதிகாரம், 24.

" வரை வயிறு கிழித்த நிழல் திகழ் நெடுவேல்
திகழ்பூண் முருகன் தீம்புனல் அலைவாய்"
—என்பது ஒரு பழம்பாட்டு.

"நஞ்செந்தின் மேய வள்ளி மணாளற்குத் தாதைகண்டாய்"
—அப்பர்–திருமறைக்காடு–திருத்தாண்டகம்—4.

temple is located on the sea-shore, while the rest of His temples are invariably located on high elevations as on hill-tops. The reason is that, in the physiographical five-fold division of the land by the Tamil grammarians *Murugan—as Subrahmanyam is known by the Tamil name,—is assigned the *Kurinji*—the hill country. His shrines are always situated amid mountains and forests, for these regions are considered dear to him. The variance here, is possibly due to Muruga's divine mission to free the Devas, and the vanquishment of Surapathuma and his mighty hosts in "Veera-mahendram," their mid-ocean fortress near-by. As such, the Puranas narrate.† The Devas gained their deliverance and the Asuras His grace.

Tradition and Siva-rahasya khanda in *Skandha-puranam*‡ relate, that at this spot, Muruga encamped before and after the vanquishment of the asuras, and worshipped Siva at the shrine Mayan had built for Him. The *kanda-madana-parvatha,* the red sand-stone rock of this coast had worthily received its foundations. A lofty gopuram also rose beside it. A part of the cliff some fifty feet high

*Muruga, the earliest and sublimest Tamilian Concept of God-head has been as long cherished and venerated in the Tamil land as its Sanskritised concept "Subrahmanyam," which means "the all pervading spirit of the Universe, the essence from which all things are evolved, by which they are sustained and into which they are involved." He, in gracious pity for humanity takes form sometimes as the youthful God of Wisdom:—*Swaminatha*; God also of war when wicked Asuras have to be destroyed: *Karthikeya*; sometimes as the holy child *Muruga,* the type of perennial tender beauty, always and everywhere at the service of his devotees.

†The puranic account runs thus: The Devas were hard pressed by the asuras; Surapathuma and his brothers. Siva in Kailas was appealed to by the Devas for deliverance. Six sparks of fire issued from the frontal eye of Siva and answered their prayers. These divine sparks of grace were received by Agni, the God of fire, and cast into Ganges from which they passed into the Himalayan lake Saravanai. Here they were transformed into six babes. These were suckled by the six Krithika nymphs, of the constellation Pleiades, and, became one by name *Skanda*; on being fondly clasped into one by *Parvathi*; the divine inseparable *sakti* of Siva. He came to be called Shadanana, Shanmukha, and Arumukha as being six faced, and *Muruga* on account of his youthfulness, beauty and godliness.

had been bored into to form the holy sanctum of Subrahmanyam. The red-sandy rock round about was further carved into, as well the rolling hills of sand moved away to gain more space. The second and third prakaras were then designed and brought into being. These have been further enlarged upon in the course of succeeding centuries, the earlier Siva shrine in the meanwhile, having become more famous still for the worship of Subrahmanyam Himself.

The Pandya and the Chera, their vassals, and other men of devotion further improved the temple. Maharaja Marthandavarma (1729-58 A.D.), the maker of modern Travancore, endowed the very first-the Udaya-Marthanda kattalai of each morning, more than two centuries ago; and others followed in the nine *arathanas* of the day. As time rolled on, the effect of the sea and its salt-laden air began to tell upon the inferior sand stones used at the first instance in the original construction. It was now that a noble Sanyasin, Mouna Swami saw the stones in a state of disintegration. He almost immediately took up the renovation, and was followed by two others. The work continued during the course of 72 years, and this noble edifice of three prakaras was re-constructed anew, in imperishable black granite, discarding every bit of the original white sand-stone structure. The Sanyasins were wedded to poverty, but nevertheless

‡அருவமும் உருவமாகி அநாதியாய்ப் பலவாய் ஒன்றாய்
பிரமமாய் நின்ற சோதிப் பிழம்பதோர் மேனியாகிக்
கருணைகூர் முகங்கள் ஆறும், கரங்கள் பன்னிரண்டும் கொண்டே
ஒரு திருமுருகன் வந்தாங்கு உதித்தனன், உலகம் உய்ய"

—கந்தபுராணம்

As the War-lord of the Gods, as became his divine commission, he was known as *Karthikeya.* He then proceeded from Kailas to the South on his mission of subduing the Asuras, and freeing the Devas from their cruel bondage. At Tiruchendur, He and his hosts encamped. Karthikeya desired a shrine of Siva for his worship. Mayan the celestial architect constructed the shrine for Siva at this sea-front.

"அறுமுகனங்கணேகி யகில்கம் மியனை நோக்கி
இறையிலோர் சினகரத்தை யியற்றுதி யீண்டை யென்னத்
திறனுயர் புனைவர் செம்மல் சிந்தையி ஞொடித் தேவர்
உறைதிரு நகரம் வெஃக வொருதிருக் கோயில் செய்தான்"

—கந்தபுராணம்

funds poured in to fulfil their life mission of constructing a worthy *Koyil* (House-of-God) to stand for all times. The temple was fully constructed anew in all its details, and *Kumbabisheka* performed in 1941. The temple and its

---

Karthikeya, as the son of the supreme Siva Mahadeva, then led his hosts and proceeded with the war against the asuras. For five days Surapathuma's sons, brothers, and their mighty hosts gave battle on land, under the sea, and in the air and most of them perished. On the sixth day, Surapathuma alone survived. The Lord's last bid to show the asura His grace was his *Visvaroopa darsan*. The asura realised:

"கோலமா மஞ்ஞை தன்னிற் குலவிய குமரன் தன்னைப்
பால னென்றிருந்தேன் அந்நாள் பரிசிவை உணர்ந்திலேன்யான்
மாலயன் தனக்கும் ஏனைவானவர் தமக்கும் யார்க்கும்
மூலகாரணமாய் நின்ற மூர்த்தி இம்மூர்த்தியன்றோ"

— கந்தபுராணம்

but his pride prevailed. He would not give in and be subdued. He still gave battle from region to region. Karthikeya now took Indra as his charger in the form of a pea-cock; and his lance, the வேல் sought the foe out in his hiding in the ocean. Surapathuma rose at last out of his island fortress "Veera-mahendram," as a frightful and enchanted mango-tree and attacked him. The lance pierced the tree and broke it in twain. The broken pieces instantly transformed themselves into a mighty pea-fowl and a chanticleer. The former attacked Indra which was serving as the Lord's bearer. The asura had spurned his last chance for submission! Shanmukha's grace however prevailed. As an act of forgiveness, he took the pea-fowl as his permanent charger (relieving Indra) and the Chanticleer on his banner. The story goes that the two: சேவலும் மயிலும் live in His presence ever after. Shanmukha's mission was now fulfilled, and the Devas were freed. He turned again to Tiruchendur, halted and worshipped Siva at the shrine Mayan had built for Him.

"The events leading to the vanquishment of Surapathuma, with the moral significance of the expiation of Sin are yearly celebrated by festivals and feasts in Tamil land in the month of Aippasi (October-November) ending on Skanda Shashti the 6th day of the waxing moon. On such occasions, the *Kandapuranam* is read and expounded with solemnity; also at times in private houses such readings are being deemed efficacious, apart from spiritual benefits, in warding off or alleviating disease and danger and bringing good fortune."

The Sanskrit epic '*Skanda Purana*' has no existence in a collective form. It is said to contain hundred thousand stanzas. Fragments in shape of Sanhitas, Khandas, Mahatmyas are found in various parts of India. The Tamil *Skandapuranam* by Kachchiappa Swami of Kanchi is said to be based on the first six Khandas of the Sivarahasya khanda, the first of twelve sections of the Sankara Mahatmya of the Sanskrit epic.

gopuram of nine floors, built on the extremity of the sand stone cliff are a land mark, and visible at sea for twelve miles around, looking as has been said like a brig in full sail.

Tiruchendur means a sacred and prosperous town of Victory. Formerly the capital of the Panchamahal taluk till 1860, the place has been known variously as *Tiru-cheer-alaivai*, *Tiruch-chendhil* and *Tiruch-chendiloor* in the Tamil classics; *Cheyandhipuram* and *Sindhupuram* in Sanskrit texts, *Tiri-bhuvana-madhevi Chadurvedhi-mangalam* in the later Pandya Inscriptions, and *Tiruchendur* from the 16th century as popularly mentioned by Saint Arunagiri in *Tirup-pugazh*. It is now the headquarters of a newly formed taluk of the name from 1911*. As a flourishing pilgrim centre, it was connected in 1923 by a branch line of the South Indian Railway, 38 miles south-east of Tirunelveli, the southern most extremity of the district and 443 miles from Madras. The line terminates at Tiruchendur on the out-skirts of the town. Tiruchendur is a major Panchayat Union from the year 1884. Its present population is said to be about 15,500 and 12,221 as per census of 1941. It is the seat of a Tahsildar, a Sub-Magistrate and a Sub-Registrar, with a Police Station, a Local Fund Dispensary and a District Board High School. A small District Board Travellers' Bungalow, near enough to the temple, and facing the sea-beach is well located. A number of Chatrams or rest-houses are maintained individually by nearly all the different communities of the Hindu-fold for their respective convenience; three larger ones by the Nagarathars of Chettinad, and six matams by the Tiruvavaduthurai Mutt.

The sea coast of the district, about 85 miles in length extends along the gulf of Mannar. Rolling dunes of white sea-sand are thrown up at many points along this coast by the continued action of the surf and the prevailing South-West wind. And this is most marked at Manapad point and up to

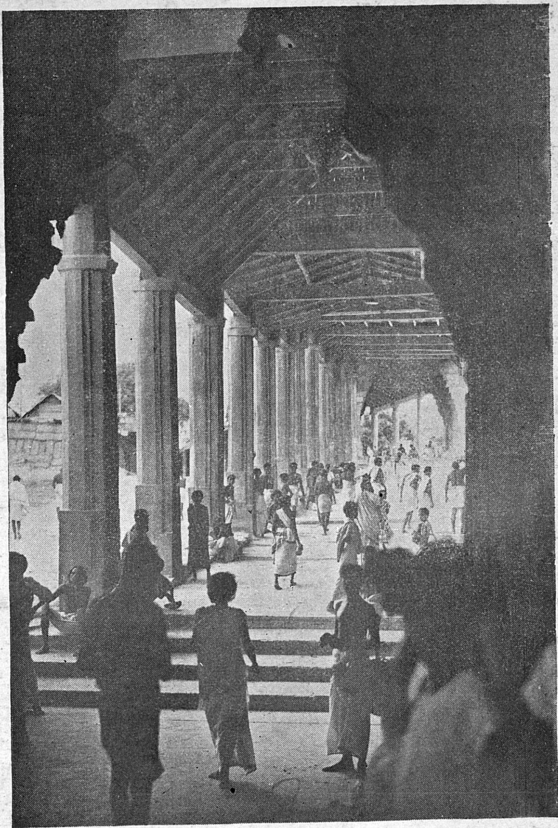
*When the English first came into possession of Tinnevelly, the District was divided into 19 taluks, later reduced to eleven and now of the eight taluks of Tenkasi, Tirunelvely, Ambasamudhram, Nanguneri, Tiruchendur, Srivaikuntam, Koilpatti and Sankaranainar Koil dating from the year 1910, when the newly formed Collectorate of Ramnad absorbed the two northern taluks of Sattur and Srivilliputtur.

Tiruchendur where the coast comes under the influence of both the monsoons. The country around is one of sharp contrasts ranging between rich rice-fields and wildernesses of sand yielding little besides forests of palmyrahs, acacias and scrub jungle. The rain fall for a long series of years is below the average for the district. Notwithstanding, Tiruchendur enjoys sea-breeze almost the whole year round, and affords during the hot months of April and May a delightful holiday resort.

Mantalai, two miles to the South, is a Bharathava centre and is included in the major union of Tiruchendur. It has a large Christian Church and the inhabitants are almost christians. *Veerapandianpattinam,* is another christian centre to the north-east of Tiruchendur with also a considerably large church. The place is a Railway station, and inhabitants well-housed being mostly traders with Ceylon. The population of both these villages were till recently ardent votaries of the Lord of Tiruchendur and even now are attracted to it on festival occasions. They are Roman Catholics now persuaded into the faith by political and economic causes and converted by the Portuguese church.

Eight miles towards the south of Tiruchendur is *Kulasekharanpattinam,* an old-time sea-port with modern warehouses owned in its time by the three crowned heads of the South: the Pandya, the Chera and the Chola. Two miles beyond is *Manapad,* an early Barathava Christian (Barathavas —the fisherman caste) centre with a modern light-house, a number of Churches and a High School. *Punnai Kayal* is another small fishing village where the river தண்பொருநை colloquially called Tambraparani* enters the sea. *Korkai* is

*The *Tambraparani* the chief river of the district from its source in the Peria Pothigai hill of the Western Ghats to its mouth in the gulf of Mannar is 75 miles long and drains an area of about 1,750 square miles. The river is one of ancient fame. The Tambraparani is referred to in the *Mahabharatha*; and again, in the *Ramayana.* Sugriva addressing his monkey corps says :—" By the leave of the high souled Agastya ye will cross the great river—Tambraparani, abounding in Alligators. Like a maid with her lover, she with her waters and islets concealed beneath beautiful sandal trees, bathes in the sea. Proceeding thence ye shall see the grand golden gates on the walls of the capital of the Pandyas." The great Buddhist Emperor Asoka relates on his inscription at Girnar that he planted the pillar of Victory in (the) Tambapanni.



Reinforced Concrete Passageway to the Temple



The Mandapas on the Route to the Temple



Thoondukai Vinayakar Shrine



The Sea-shore Temple at Tiruchendur

another historic port of the Pandya times and besides there are many other places of archaeological and antiquarian interest.

The district* had passed through varying vicissitudes of fortune in the hands of the Cheras for a brief space, a long line of the earlier and later Pandyas as rulers, or, as intimately associated with its history till the 17th century; its successive rulers, the Nawabs, the Poligars, and passed into the hands of the East India Company in 1790, the year of the "assumption" from the Nawab, and finally on 31st July 1801, when the first Collector of the District Mr. S. R. Lushington moved from Ramnad Poligar Peishkush to Tiru-nel-veli.

The Temple Environs:

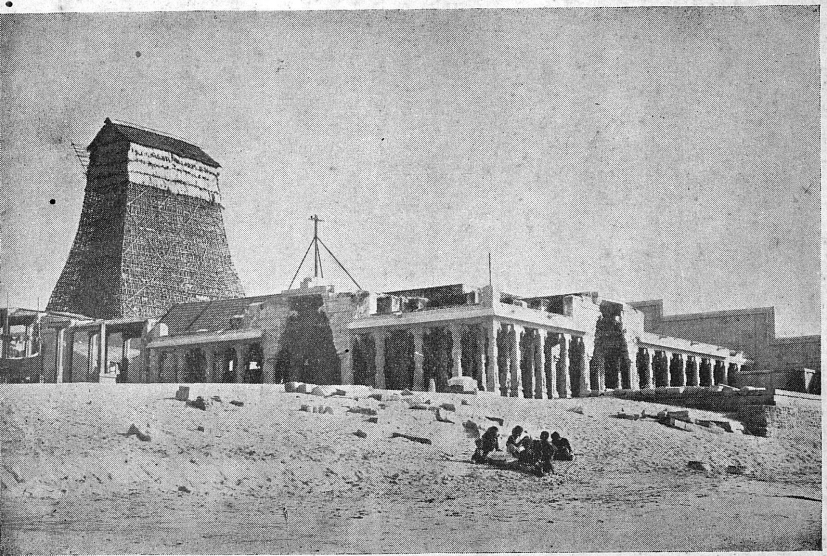
The ancient temple of Subrahmanyaswami is situate about a mile from the Railway station, half of which distance is covered by the Panchayat Board road, and three more furlongs by a temporarily covered highway paved long ago with granite blocks by a Sanyasin. This portion of the road is much rickety owing to subsidence of the stones, and, the pedestrian has to pick his way carefully with a humble heart and bowed head not to hurt himself. The road is decidedly tabooed for wheeled traffic, and consequently the left marginal portion of which is used. Both the sides of the highway are lined with shops, Coffee-houses, and chatrams owned by the several communities. Two covered stone mantapas one of 48 pillars of the Mudaliars, and of sixteen of the Reddiars afford a covering on the way (see illustration) till the Agastyar temple, and next the Thoondu-kai-Vinayakar shrine is reached.

The worshipper now pays obeisance to the Thoondu-kai-Vinayaka and offers his vow of a number of cocoanuts breaking them in the frontal enclosure intended for it. The road from here is sandy to the main temple environs. The mantapas to the right and left of the Vinayakar shrine are those of Pillayyan's and Karkaththars and of the Tiru-vavaduthurai Mutt. The historical associations of the

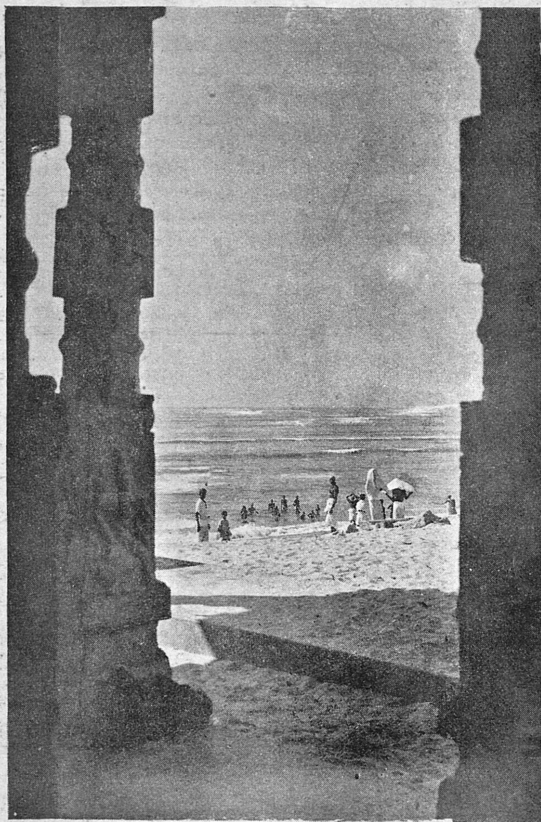
Vide appendix for a brief Political History of the country.

Vadamalaiyappa Pillaiyyan's Mantapa are interesting. (See *infra* pp. 19 ff ....). The sandy path from now is covered over-head by a permanent covered-way, standing on cement-concrete pillars. This is a benefaction of the Sanyasin Vallinayaka Swami. It extends to the Shanmukha Vilasam to the east, and branches off near the Devasthanam office towards the giri-prakara to the North and the East coming around the main temple, the Mela-gopuram and along the sea-border, a distance of about two furlongs and, terminating but by a short distance to the Shanmukha Vilasa. It is on this route lie the Vasantha Mantapa, and the approach to the Mela-gopuram entrance and the Kalyana Mantapa. *The Vasantha Mantapa* is a recent noble edifice standing on 120 columns and with a central porch. It is here the deities are brought in Masi and Avani festivities, and, where they receive their *Arathanas* before they are taken out in procession. The occasional religious discourses and musical performances are also held here. During the Vasantha festival of ten days the stone trough around the central porch is filled with cool waters and the mantapa gaily decorated with ever-greens and plantain trees. On the Giri-prakara removed at a distance from the Vasantha mantapa stands the *Anandha Vilas Mantapam* on a raised sandy promontory majestically over-looking the gulf of Mannar. It is a mantapa of sixteen pillars and worked in black-granite, 28¾ feet long, 24½ feet broad. Shanmukha is taken here in all majestic pomp on the eighth day of the Masi and the Avani festivals, and the enthusiasm of the crowds of worshippers on those occasions knows no bounds. The deity is here given an ablution in drums of rose-water, and soon after, the procession starts again. The Lord halts at the Shanmukha Vilasa on the path as He returns to His sanctum within the temple.

On the eastern Giri-prakara, another small stone mantapa, 9½ feet square, and standing on four pillars on a spot overlooking the Vathanarambha-theertha on the eastern sea-border has to be mentioned. Here the communities who till recently could not enter into the portals of the temple gave their offerings of fruits and cocoanuts and had a *darsan* of the Lord through an aperture 9" by 4½" in the temple



The Mela-gopuram and Shanmukha Vilasa—Tiruchendur



A View from the Shanmukha Vilasa

compound wall of 4' 9" thickness. The sacred precincts of this temple have since been thrown open to the Hindu Harijans, and all the other Hindu communities, on the 14th of November of the year of grace 1946, for entry and worship therein like all others of the Hindu fold.

Proceeding to the temple from the office environs, the path-way to a short distance is cement-concreted, and partly paved with stones. A shop to its right provides all the temple requisites ; and a refreshment stall to its east provides the worshipper the salient needs of the inner-man. The next on the path-way is the Gounder Matam. And, a few yards off are the Devasthanam Vasana-rooms, eleven in number for the lodging of the worshippers vowed to stay in fervent prayers for a particular number of days.* The Devasthanam water-pandal is adjacent, where drinking water is provided free. And, next to it is located the *Saraswathi-Pandaram*; the Treasure House of *Saraswathi*—the Goddess of Learning. It is the devastanam public library and Reading-room.

A few steps off, is the *Shanmukha Vilasa,* the frontal adjunct to the main temple. It is a magnificent mantapa worked minutely of intricate stone plinths and columns, 120 feet long, 86 feet broad and supported by 124 columns. It runs north to south facing the sea. A colossal porch at the centre is 48 feet square. It houses an ornate mantapa of four pillars, on a fifteen feet square base and which is elevated by three feet. Shanmukha is received here on the 7th and 8th days of the Masi and Avani festivals, as He is taken out of His sanctum, on those two annual occasions and when He returns thereto. The mantapa is throughout the year used for receiving the offerings of *bhaktas* in cash or in kind. This central mantapa touches the ceiling through its elaborately carved and majestic pillars and supports the entire Shanmukha Vilasa. A passage from here leads to the main portals of the main shrine 68 feet by 16 feet on either side, which has also a corridor of 53 feet, covered on either side and supported by a line of pillars.

A modest fee of Four Annas per diem for a room is charged; and the votaries vowed to pious and silent worship are provided these convenient lodgings.

The Temple

The worshipper now faces the great and noble abode of the Lord Subrahmanyam. The outer measurement of the temple as is now renovated by the Sanyasins measures 299'-9" North to South and 214' East to West.

The principal entrance of this great temple faces the South, and opens into the first temple prakara. It is the Sivili Mantapa. It is a series of four long corridors running round the still inner second prakara flanked on either side with the familiar rows of columns of yalis. The Sivili mantapa produces a fine effect of symmetry and grandeur. This prakara 292'-6" North to South and 190' East to West branches off both-ways to the west and the east of this great portal. The western portion has a number of rooms wherein are lodged a few vahanams, and in another portion is stocked the temple Stores. On the opposite row is the shrine of Dakshinamurthi. As the corner is reached there is a mantapa where the processional deities are given the festival alankara before starting out and when they return thereto after the processions. Here is also conducted the annual Thirukkalyanam for Valli on the Panguni-Uttharam day.

Next in order, in the pillared corridor, is a sanctum with a large monolithic figure of Subrahmanya seated on a peacock and engaged in war with the asuras. It is followed by another representation in stucco of Surapathuma himself. He is seen pierced through by the *Vel.* A fierce chanticleer is seen flying above. The frightful mango tree into which he transformed is broken in twain, and Subrahmanyam himself is seen seated on the Peacock. The whole is of beautiful imagery and workmanship and highly realistic. Siva Linghas follow then at intervals, Saint Arunagiriar coming as the last of the series. It is significant that the figure of the author of Thiruppugazh is given a sanctum and almost canonised here in this famous shrine. At the centre of this prakara, there is the western portal—the Mela-gopura-vasal of the temple. It is on a higher level reached by a flight of 27 steps from within. On the outer side of this door-way is the principal western *Gopuram* of the temple. Facing this door-way on the prakara is a shrine to the colossal *Mela-Vasal-Vinayagar,* He is known also as Muk-kurinip-Pillaiyar.

The Vishnu Shrine

As the corner is reached, there is on the northern prakara, the Vishnu shrine of Venkatesa. Shrines to Vishnu within ancient Saivite temples are commonly to be met with in the south of India, as in Chidambaram, Rameswaram, Perur, Tiruchengode, Sikkil and other places. This Vishnu shrine is hollowed out of the rock itself, as a portion of the red-sand stone is still to be seen jutting out within and on the outer-side. Venkatesa Perumal is seen in a standing posture and facing the East. Adjacent to and within a carved grotto is Gaja-Lakshmi, and immediately next is another with Palli-konda Ranganatha in a recumbent posture. Sri Devi, Bhudevi and Nizha-devi are at His sides. Brahma appears on a lotus from his navel. The statuesque figures of the twelve Vaishnavite Azhvars are installed in this over-crowded-shrine. Vaishnavite archakas are in service, and, poojas are conducted here four times in the day. The outer walls of the shrine have recently been beautified with writings of select hymns from the *Nalayira-prabhandhas*.

At the middle of this prakara, a door-way opens into a compound wherein there is a step-well for the Potris to bathe-in, and another for others to draw water from. The prakara continues on with pillared corridors, from where-in the Devasthanam Viniyoga prasadams of cooked rice are distributed to the service holders. These balls of rice allotments are in lieu of cash salaries for service, and the excess of what they consume are sold to pilgrims. And a little beyond, the northern outer door-way is reached at the corner. This is an access to the sea-beach and the giri prakara outside the main temple walls. And from within, at the centre of the eastern prakara, and facing the second gopura entrance into the inner mahamantapa, there is a copper plated *dwaja-stambha*. At the extreme corner of this prakara, are installed in a row the five stone inscriptions of this temple [*vide infra* p. 17.] A little farther beyond as the corner is turned to the west the principal entrance is reached. A second great portal—gives access into the second prakara, 237' north to south and 130' east to west.

To the left of the inner entrance is a shrine to Kumara Vitankar and his consorts Valli and Teivayanai, the processional deities of Shanmukha. The pillared corridor to the left, at a distance contains a long row of the sixty-three saivite Nayanmars, one of Saint Manickavachaka and of the nine *Thokai-adiyargal** (தொகை அடியார்கள்.) The three columns opposite are embellished with the life-size figures of Mouna Swami, Kasi Swami and Desikamurthi Swami, the authors of the temple Tiruppani. *Valli Amman's* distinct shrine with a *Vimana* stands opposite. The walls within are set with modern art panels, and the sacred couch within the *palli-arai* is beautifully equipped with a golden swing and fitted with electric lights. There is in a line on the opposite extremity of the wing, another distinct shrine with a Vimana for Teivayanai.

As the worshipper turns on the northern wing of the prakara there is a shrine to *Chandeswara* as in a Siva Temple, and further on the opposite row there are sanctums for *Nataraja, Sani-Eswara* and *Bhairava* in a row. The Nataraja figure is fairly of a large size with the Goddess Sivakami at his right, and the mother of Karikal as she enjoys the dance in their presence.

The eastern wing is now reached, and in the middle of it there is a second Dwaja-stambha encased in gold. It figures in religious rituals on special occasions like Kumbabisheka. The madaippalli or the temple kitchen then follows. As the corner is turned and proceeded on the circuit the south-eastern side is completed.

The great central portal gives now the entrance to this innermost sacred precincts. The worshipper now faces opposite the distinct shrine of Shanmukha and his consorts—Valli and Teivayanai. They are seen in a standing posture and the sanctum faces the south and the main temple portals. The bronzes of the deities are of *panchaloka*. This is a distinct temple with a Vimana, and having its full complements of frontal mantapas and separated from the principal shrine of Subrahmanyam. Shanmukha with his consorts

---

*Referred to by Saint Sundarar in his "Thiruthonda-thogai"—Stanza.

have possibly been introduced at some remote time to figure in the annual Skanda Sashti celebrations* ; as he used to have a distinct identity. This shrine is possibly a later addition to the original sanctums. An open corridor runs around this shrine. This structure is now renovated throughout afresh in polished black-granite replacing the old constructions in white stones. As Shanmukha faces from afar the worshipper as he enters the great portals of the temple, He could be worshipped from the magnificent Shanmukha Vilasa itself.

Tiruchendur is even more intensively associated with the Shanmukha's sanctum. Shanmukha is the Bhaktas' Idol, the cynosure of all eyes and the chief attraction of the commonality. His festive processions for Mandagappadi kattalais on the 7th and 8th days of the Masi Brahmotsavams also in the Avani festival are the most crowded, the most impressive, and the most sought after for a pilgrimage to Tiruchendur. The programme of the deity from about 4 A.M. in the early hours of the day, when he leaves his sanctum in the temple and until his return to it late the next night is a most crowded one.

THE SANCTUM OF SUBRAHMANYAM

The principal sanctum of this great temple is that of Subrahmanyam, the Lord of Sendhil. His is a lithic figure and seen in a standing posture. He faces the East. Near to his left is the Sivalinga Jagannatha, who receives the daily poojas along with the principal deity of Subrahmanyam. Possibly this is the Sivalinga worshipped by Subrahmanyam, as the original nucleus of the temple was constructed by Mayan. How this original shrine has been actually carved out of the living Kandamadana parvatha— has been referred to. Portions of the original cliff are still to be seen as left as far as possible to form the circuit walls, and pillars, and the reinforcements of stone to support the stone superstructure of this sanctum sanctorum. The Pambarai, is a further vestige of it. It is a maze like circum-

*At present Sendhil Nayakar with his consorts officiate in this annual festivities, and the lance of Shanmukha is taken from him for the vanquishment of the Asura.

ambular corridor that runs round the sanctum sanctorum. At the extreme end of it are to be found five Sivalingas in a group. These are not in worship now.

The principal sanctum has all the full complement of mantapas. The arthamantapa is guarded by *Virabahu* to the left, and *Vira-mahendra* to the right of the entrance. The Gana-Nayaka, *Ganesa* and *Parvathi,* the divine Mother are installed in this mantapa to the left. Potris officiate at this principal shrine, and, thrice in the day abishekhas are performed to Subrahmanyam.

To the left of the principal sanctum, towards the North is a shrine to Senthil-Nayakar and his consorts. They are the processional deities of the principal Subrahmanyam and officiate on all festival processions. An interior apartment to the right of this shrine is the *Karuvoolam*—the temple-treasury wherein are in safe custody the temple jewels. To the right of Shanmukha's shrine, there is another wherein are installed the festive processional bronzes of Nataraja, the Samayacharyas: Tirugnanasambandar, Appar, Sundarar and Manickavachakar and, of Saint Cheraman Perumal—the Chera King. There is yet another, the processional deity அலைவாய் உகந்த பெருமாள் but without the usual consorts. He is taken out in procession but once in the year on the Siruthonda Nayanar day celebrations.

The Shanmukha Vilasa is verily the Skanda-Lokha of Tiruchendur. Here, the worshippers flock in from dewy morn to very late in the nights, spending a most happy time. The scenic, natural splendours, and the sanctified presence of Shanmukha facing them give their ecstatic realisations. The writing of devotional hymns on the lintel pieces of the Shanmukha Vilasa mantapa and on the temple walls from Arunagiriar and other saints have evoked an universal interest in those sacred texts. Devotees refresh their memories of them, and, it is a pleasurable sight to see many a hymn learnt by heart by them for use at their devotions.

Facing the sea, and immediately opposite to the Shanmukha Vilasa, the Tiruvavaduthurai mutt is engaged in constructing afresh the Skanda-sashti Mantapa which formerly stood at the spot. It was dismantled about forty years

ago, as being in disrepairs. The present Adhina-kartha, His Holiness Sri la Sri Ambalavana Desika Swamigal is much to be felicitated, for bestowing his kindly thought on this benefaction and in ordering its renovation.

The *Saraswathi Pandaram* or the Devasthanam Library and free Reading Room is an institution which has grown within the recent years. The value of a Public Library and Reading Room as an adjunct to any temple could not be over-estimated. The Chola and Pandya temples of antiquity had always attached to them a good library of sacred and philosophic literature, and halls where religious discourses were held. The Vedas and agamas were besides expounded there by scholars. The present habitation of the Library has been secured after renovating a spacious old room used formerly for the storage of split-fuel. What was available out of a personal collection of books by Arumukha Swamin for his studies formed the nucleus of this library. After his demise, these books were made available to worshippers at the Shanmukha Vilasa. They are now given a separate and permanent habitation. It has recently been augmented by a collection of books of classical, historical, religious and archaeological interest, out of an annual budgeted allotment from the Devastanam funds for its maintenance. A gift of an almirah and books of the value of Rs. 300 and also a full size portrait of His Holiness the present Adhena-karta of Thiruvavaduthurai mutt which the Library now adorns are recent welcome additions from His Holiness. (*Vide* Author's 'A Plan for Tiruchendur').

The Temple Mela-gopuram, a massive structure of nine storeys is a striking land-mark for many miles around both by land and sea. It is about 137 feet high above yali-mattam, over a ground-floor, 90 feet long, North to South and 65½ feet broad East to West. The finials *stoopis,* at the top are nine in number in consonance with the number of storeys as a general rule with such temples. They are of plaster and stucco, 7 feet 6 inches in height ; and placed over a pedestal base 5 feet wide and 45 feet long. The location of this principal gopuram on the western side of the temple instead of on to the East as is usual to mark the entrance of any temple of importance, is possibly to wisely take advant-

age of the hardened sand-stone-rocks and the cliffs near-by to place its large foundations.

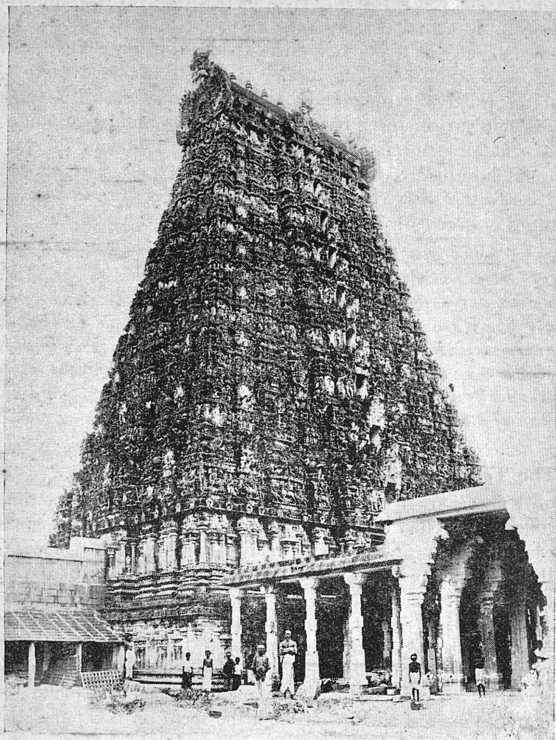
The gopura is said to have been constructed about 300 years ago by Desikamurthi Swami, an Odukkath-Thambiran of the then Maha-sannithanam of Tiruvavaduthurai mutt. He is said to have received his call for the purpose from his place in the mutt, the Lord having communicated His desire both to the Maha-sannidhanam and the Thambiran in a dream. The latter had no funds for such a huge task entrusted into his hands ; but had appraised him of the solution. He undertook it. It is said the labour paid for by the Swami was in the shape of pinches of sacred ashes (திருநீறு) placed in the hands of workmen after each day's work, with instructions to open near the Thoondu-kai-Vinayakar Koil. And, those pinches of sacred *viboothi* were converted into cash enough to recompense their individual exertion, actually performed during the course of the day !

It is remarkable that from the sixth storey upwards to the ninth, the plaster on the walls have kept remarkably on, and they are beautified with fresco paintings ! The scenes depicted are from the life of Saint Manikavachaka, with labels in Tamil for example : ஆவுடையார் கோயில் திருப்பணி நடக்கிறது: மாணிக்கவாசகர் சிர்பாசாரிக்கு ஆடை ஆபரணவெகுமதி கொடுக்கிறது, etc., and those of the Pandya நின்றசீர் நெடுமாறன் and his times and also scenes from திருநெல்வேலி புராணம் and many others. A good many of them are obliterated with age, dust and white-wash. As illustrating the contemporaneous state of society they are well worth a study.

On the ninth storey is fixed a huge bell கடிகார நாளிகை மணி placed under the orders of one Mr. Eden (possibly the Collector of Tinnevelly from 1832-1839). The clock formerly struck the hour of the day with a mechanism, now in disrepair. The inscription in Tamil found on the bell relates this to be a gift of திருப்பணிவிசாரணை ஸ்தலத்தார். There is a tradition that when this clock struck at mid-day, the call was taken-up by a series of bell-fries on mantapas, said to have been built by the Panjalamkurichi family, at



Sri Desikamurthi Thambiran,
of Tiruvavaduthurai Adhinam,
the Originator of the
Temple Tiruppani and
author of the Mela-gopuram



The Mela-gopuram, Tiruchendur Temple

regular intervals between Tiruchendur and Ottapidaram. In all of them drummers were stationed, to communicate along the route and as far as the residence of Kattabomma Nayakkan the Poligar [some-what after the style of the signals which conveyed across the Aegean the news of the fall of Troy] the actual performance of pooja in this temple. At this signal, Kattabomma turned his thoughts to prayer before he took his daily meal. A square Mantapa in front of the Pillaiyar temple at Palaya-Kayal, one of such a series —is said to have been built by this family. Similar Mantapas exist at Mukkani and Arumuganeri. The following lines are found inscribed on the bell. பெரிய கோபுரம் 9-ம் தட்டின் மேல்வாசலில் கட்டியிருக்கிற பெரிய மணியிலுள்ள எழுத்துக்கள் :—

"1015 ஆண்டு விகாரி ஆடி 14உ ஞாயிறு—திருச்செந்தூர் ஸ்ரீ சுப்பிரமணியசுவாமி கோயில் கோபுரத்தில் போட்டிருக்கிற கடிகார நாழிகை மணி ராஜ ராஜ ஸ்ரீ தேவுடா துரை அவர்கள் உத்திரவுப்படிக்கு ராஜ ராஜ ஸ்ரீ தாசில் முத்துத்தாண்டவராய சுவாமியார் பிள்ளையவர்கள் காலத்தில்தான் திருப்பணி விசாரணைச் சுந்தரலிங்கத் தம்பிரான் முதவத்தாழி கருவேலை கணக்குப்பிள்ளைமார் மணிமேஸ்திரி முத்தையா அவர்கள் தலத்தார் செய்வித்தது ராஜ ஸ்ரீ ஆ. வா. முக்காயிநாதன்.

வேலுமயிலுந்துணை"

The Temple Inscriptions :—

There are four lithic inscriptions of the Pandya times collected together and planted now in a line in the south-eastern corner of the first circuit of the temple. Two of them belong to Pandya Varaguna Maran of about 875 A.C.; the third of Pandya Mara Varman of about 1282 A.C. ; and the 4th of Vikrama Pandya Deva. The inscriptions of Varaguna speaks of his grant of 1,400 gold Kasus or coins to the temple, and the injunction that this sum should be invested as a permanent loan among village assemblies, so that the interest therefrom might be spent on this temple.

There is a mention of a shrine to Nakkira Deva, which speaks highly of the literary advancement of the period, when famous poets were deified and worshipped. Nakkirar was the President of the third Tamil academy of poets at Madura and also the author of '*Tiru-murug-arruppadai*' the

first of the Ten Idylls, known as '*Pathuppattu*'; also other works of high literary merit. The descriptive contents of the inscriptions under reference are given below.* The fifth inscription pertains to the local town temple.

*No. 26 of 1912—(Vatteluttu) on two slabs set up in the Subrahmanya temple. A record in the 13th year of the Pandya king Varaguna Maraya. The inscription was partially copied in 1903. Registers that the king who was a devotee of Subrahmania Bahtara provided 1,400 gold coins (Kasus) for the requirements of the temple throughout the twelve months of the year. The money was distributed amongst the sixteen villages which were required only to pay interest at two kalams of paddy per year on each kasu borrowed, without disturbing the principal (Note the rate of interest.)

No. 27 of 1912—(Tamil) on a stone pillar set up in the same place. A record in the 13th year of the Pandya king Maravarman alias Thirubuvanachakravarti Konermaikondan. Vikrama Pandya Deva. Records gift of two mass of land at Mankalakkurichi in Tiruvaladivalanadu to a Brahmana of Parakrama Pandya Chaturvedimangalam in Karungudinadu. (The king may be identical with him who came to the throne in A.D. 1282 and was the conqueror of Viraganda Gopala and Ganapati. Mr. Krishna Sastri, however, believes that he was perhaps a contemporary of Arikesari Parakrama, founder of the Tenkasi temple, as Kaliyugaraman was).

No. 28 of 1912—(Tamil) on the same pillar. Records in Kollam Era 621, sale of land mentioned in No. 27 to Nakkiradeva Nayanar in the temple of Subrahmania Pillaiyar at Tiruchendil for 630 Kaliyugaraman panam (named after Vira Pandya, the contemporary of Arikesari parakrama). It is stated that this land which was at Mangalakurichi alias Perunkarnunai Chaturvedimangalam was originally granted to the Brahmana Atthigirinatha Bhattar and two others of Parakrama Pandya Chaturvedimangalam by Ranarangarama Perumal alias Vikrama Pandya Deva. The dedication of a shrine to Nakkira shows the importance attached to in the age to literary greatness.

No. 155 of 1903 (Vatteluttu)—On a slab set up in the second prakara of the Subrahmania temple. A record in the 13th year of Varaguna Marayaharaja II. Records, gifts of money. The object of the inscriptions is thus stated : in order to meet the annual requirements of the temple of Subrahmania-Bhatra, which was the deity in the central shrine (*Thirumulattanam*) at Tiruchendur, Varaguna Maharaja made a grant of 1,400 *kasu* and entrusted the amount to three of his officers, viz., iruppaikkudi-Kilavan, Sattamperuman and Alarruranattukkon, with the stipulation that the money should be lent out and with the interest accruing therefrom, the annual requirements of the temple should be met, the capital always remaining intact.

No. 156 of 1903 (Tamil)—On the west and south-west walls, of the Sivakkolundiswara temple at Tiruchendur. An incomplete record in Kollam Era 650, Tiruchendur was also called Tribhuvanamadevi-chaturvedilmangalam.

A familiar local tradition‡ runs to the effect that about 1648 A.D. a race of sea-faring men, identified later as the Dutch descended on the place and carried away the idol of Shanmukha, the Arumuga Nainar, thinking that it was made of gold. Either their attempt at melting it proved futile, or that the sea grew boisterous, and rocked the ship on sides to destruction, so the sailors threw the idol into the sea.

The loss of the idol was found and duly communicated to Kavai Vadamalaiyappa Pillaiyyan,* the local renter of the Nayakkan ruler at Tirunelveli. A great devotee that he was, Pillaiyyan was sorely affected and knew not what to do. He ordered for a similar idol to be made in panchaloka. As the duplicate one was ready, and was on its way to Tiruchendur to be installed, Vadamalaiappa had a dream. Acting on the advice conveyed to him by the God, he put out to sea, and following the instructions that the idol was to be found at the spot whereon a lime fruit would be found floating, and the place marked by the circling overhead of a Vishnu kite, recovered the original idol and reinstalled it in the temple in the year 1653. The duplicate idol was then consecrated in the shrine of Tiruppirantheesvarar alias Venku Patcha Kovil situate east of Palamcottah. Vadamalaiappa was greatly struck by the Lord's grace in giving him this great relief, in memory of which he erected a Mantapa at Tiruchendur in his

---

See Appendix—An historical incident and after!

**Vide Sen Tamil*: May and June 1938—Vol. XXXV 7. *See* "Kalaimagal" 1939 XVI p. 412 ff. Prof. K. A. Nilakanta Sastri. திருமலை நாயக்கரும் ஐரோப்பியரும்.

M. Rennel, the French author of a Description, Historical and Geographical, of India, published in Berlin, 1785, gives a picture of the temple, which, he says he got from a soldier in the service of the Dutch Company; he relates an incident which offers a reasonable explanation of the Tiruchendur tradition. "In a descent made by the Dutch on the Coast in 1648," he says, "the Dutch halted in the temple and on leaving did their best to destroy it by fire and by a heavy bombardment. But they only partially succeeded and the tower defied all their efforts." Possibly the capture of the idol was one of their achievements.

As a matter of fact M. Rennel calls the place Tutucurin, but from the picture and an accompanying sketch-map it is clear that Tiruchendur was meant. We know that about the period in question the Dutch were incessantly at war with the Portuguese on the coast. —Tinnevelly District Gazetteer, p. 507.

name and endowed it largely for the performance of a Kattalai for Subrahmaniam on the 7th days of Masi and Avani festivals. An inscription at the Mantapa relates the incidents referred to. Among many others, Kirthanas இசைப்பாட்டு—composed by Venri-malaik-Kavirayar, are sung at this Mantapa* at the time when Shanmukha is brought here for Ubaya Mandagappadi on the 7th day of the Masi festival. The poem relates the incidents and their rejoicings at the Lord being got back again. "*Vadamalai Venba*" is another poetic panegyric on Kavai Vadamalaiappa Pillaiyyan—and the incident is referred to—

திருச்செந்தூர்த்தலபுராணம் பாடினவருந் திரிசுதந்தரருமான
வென்றிமாலைக் கவிராயரவர்கள் பாடியது

கீர்த்தனம் — இராகம் — மத்தியமாவதி — ஆதிதாளம்

பல்லவி

இப்பொழுது தேவரீ ரெழுந்தருளினதெல்லோர்க்கும்
நல்லகாலம்

அநுபல்லவி

செப்பெனும்பூண்முலை வள்ளிபங்காளரே செல்வரே
கல்விபயிலுஞ்செந்தூரினில் (இப்)

சரணங்கள்

எண்ணூற்றிருபத் தொன்பதாமாண்டு இசையும் விஜய
வருடந் தைமாதத்தில் நண்ணு மிருபத்து மூன்றாந்
தெய்தியில்—நல்லவெள்ளி வாரத்தில் புண்ணியஞ்சேருந்
திரயோதசியில் புனர்பூசத் திற்பூர்வ பக்ஷத்தில்
மிதுனத்தில் விண்ணவர்போற்று மிந்திரநாமயோகத்தில்
மேன்மேலுஞ்செந்தூர்க்கு நன்மையுண்டாகவே—(இப்)

சந்திரனில்லாத வானம்போலவும் சைவநெறி யில்லா
வையகம் போலவும் ஐந்தருவுடைய விந்திரனில்லாத
அண்டம் பதிபோலும்—இந்தநிலத்திற் திருப்பாண்டிச்
சீமையின் எழுதிரைக்கடல் சூழும் குணபதி
செந்திநகர்வள மழிந்துபோகாமல் தேசத்திலுள்ளோர்
செய் பூஜா பலத்தினால் (இப்)

கண்கண்ட பயிர் போலப்பங்கயம் செங்கதிர் கண்டவா—
பெற்றதோர் தாய்முகங்கண்ட குழவியைப்போலிந்தத்
யீரேழுலகமும் நின்முகங்கண்டிரு பாதமலர்போற்றி
நிரந்தரன்ன—வரங்கள் கொடுக்கும் கோன்னிலே
வேலரே சண்முக கோலாகலா மயில் வாகனரே சாமி (இப்)

தாரேறு வெற்பெனும் ஈராறு திண்டோளும்
    தண்டை சிலம்பணி தண்டாமரைத்தாளும்
ஓராறு சென்னியும் சண்முக சேவையும்
    ஒண்பொற் குழைக்காதும்
போரேறு வேலேந்து செங்கையுங் கண்டன்பர்
    போற்று முருகரே மாமால் மருகரே
காரேறு தண்டலை சூழும் செழுந்தமிழ்க்
    காவை வடமலையப்பன் தொழுதிட (இப்)

Another incident in regard to this mandagappadi is of particular interest. As this annual festival was continued for years, Kattabomma Nayakkan, the powerful poligar of Panjalamkurichi also a great devotee of the lord of Tiruchendur built another mantapa here, and made arrangements to take the lord directly to his mantapa on the 7th day instead of as usual into the Pillayyan's Mantapa. Vadamalaiappa Pillayyan, knowing the power of the Poligar dared not go against his wishes. All arrangements were made and the Lord's procession was started from the temple. But to the surprise of all, a cyclonic wind started all of a sudden and the bearers of the palanquin were tossed from place to place by the wind and shower of sand. When at last they rested with the passing of the cyclone they and the God found themselves in Pillayyan's Mantapa! Kattabomma came to his senses and blamed his own indiscreetness. He called for Pillayyan and offered his respects to him as a true bhakta. The event is perpetuated in verse by a poet of 150 years ago. A couple of his verses are given below :—

"சிட்டர் போற்றிய செந்திலானடி தினம் மறவாக்
கட்டப் பொம்மன் பாஞ்சாலமாங் குறிச்சியைக் காப்போன்
மட்டிலாத அறுமுகனைத் தனது மண்டபத்தில்
இட்டமாக் கொடுவர முனைள் நினைந்தனனிப்பால்"

"ஆவதாகிய எல்லையில் அறுமுகன் அருளால்
மேவுமின்மழை பொழிந்தன யாவரும் வியப்ப
தேவதேவனும் வடமலையப்பனார் செய்த
பூவுலாவு மண்டபத்தில் முன்போலவே புகுந்தான்"

The Stala Purana and Temple Literature

The Stala-purana of the temple by Venrimalai Kavirayar is an extensive Tamil poem of ten *adhyayas* and 898 *viruttas*. It is said to be a translation of an earlier Sanskrit Purana on this place. The Kavirayar belonged to the Mukkhani community, and lived perhaps in the 18th century.

Thiruchendur figures as the second of the six favourite abodes of Muruga as described by Nakkirar in *Tirumurugarruppadai** a classic of the 3rd century A.D. The poem is of great devotional and literary merit and sung by devotees in their daily devotions. A portion of the poem referring to Tiruchendur, and its translation is given in the *appendix*.

Saint Arunagiri's 84 extant stanzas of *Tiruppugazh* are sung in praise of Tiruchendur. This staunch bhakta of Muruga lived in the 17th century, and it is possible he had worshipped his favourite Lord at this His famous shrine and poured out his passionate lyrics of praise. The references to Sendhil in his verses† reveal his attachment, and the grace he forecasts to those who sincerely believe in Him.

"திருப்புகழ் படிக்குமவர் சிந்தை வலுவாலே
ஒருத்தரை மதிப்பதிலை உன்றன் அருளாலே"

Another classic of the 17th century in praise of the Lord of Tiruchendur is *Kandhar Kali-venba* by Kumara-guru-paraswamigal, a Saiva ascetic. The author was born in 1625 A.D. of a Saiva Vellala family at Srivaikuntam on the northern bank of the Tambaraparani, nineteen miles from Tiruchendur. His parents Shanmukha Sikhamani Kavirayar and Sivakami Ammaiyar were blessed with this child after a long penance to Muruga of Tiruchendur. The boy grew of age, and until his fifth year showed no signs of speech. The parents were pained at this and resorted to Tiruchendur for penance again. Weary of waiting for months and seeing no signs of approaching speech, the parents determined to drown themselves in the sea along with the child if he would not

*For an English translation of this Idyll by the late J. M. Nal'aswami Pillai *see* Light of Truth or the Siddhanta Deepika and Agamic Review—Vol. xii p. 407; xiii p. 14.

† "செந்திலை புணர்ந் துணர்ந் துணர்வுற"—47
"கயிலை மலையனைய செந்தில்"—51
"மகாபுனிதந் தங்கும் செந்தில்"—95

speak by a particular day. The day dawned, and yet there were no signs. At last both the parents and the child entered the foamy waves. Deeper and deeper they went from knee to neck, and, as they were about to sink with the waves over their heads a human form appeared with a flower in his hand and asked the child what it was ; when lo ! the child broke out in praise of the Lord with the words of the lines.

"பூமேவு செங்கமலப் புத்தேளுந் தேறறிய
பாமேவு தெய்வப் பழமறையும்...............

This poem, the கந்தர்கலி வெண்பா of 244 lines is a delightful piece of the Lord's praise and the truths of Saiva Siddhanta. And, it is considered even now with great propriety that its recitation with warmth and fervour wards off many an evil attending on man*. The author is said to have flourished during the regime of Tirumalai Nayak the celebrated Nayak king of Madura whose regnal years are placed between 1623 and 1659 A.D. and of the Emperor Akbar at Delhi. He was a disciple of Sri la sri Masilamani Desigar at the Dharmapuram Mutt and founded the Kasi Mutt and temple at Benares.† Amongst his other literary works, *Meenakshi Pillai-Tamil, Meenakshi-kurram, Neethi-neri-Vilakkam, Madhuraikkalambagam* and others are ever popular and widely read. (Vide *appendix* pp. 67.)

"*Tiruchendur Pillai-Tamil*" is another devotional work of a conventional type of poetry. The author Pahazhi Kuttar பகழிக்கூத்தர்* was born in Sannasigramam of the Sethu country in Madura-Ramnad District as a Vaishnavite devotee who later on became a Saivite. His suffering from the cruel

---

*"செந்தமிழ்க்கு வாய்த்த திருச்செந்திற்பதி வாழுங்
கந்தனுக்கும் பிள்ளைக் கவிசெய் தானந்தோ
திருமாது சேர்மார்பன் றேர்ப்பாகர்க் கன்பு
திருமால் பகழிக் கூத்தர்"

†For a Biographical account of the author *in extenso,* one is in active preparation by His Holiness Sri la sri Kasivasi Arulnandi Thambiran Avl. the present head of Kasi Mutt, Tiruppanandal and of Kumaraswami Mutt at Benares.

A detailed account of the Endowments of His Holiness established for a resuscitation of studies on Tamil culture, Saiva Siddhantam, Thevara Tirumurai, and for public benefits see *Appendix.*

pangs of colic ceased by the grace of Muruga of Tiruchendur, and, he composed this panegyric of verses. This Pillai-Tamil is considered as one of the finest of its kind. It is said, Muruga to proclaim his worth placed his golden necklace on the poet's neck one night ; and the temple staff on search found it on his neck, and seeing that it was a divine act, honoured him suitably.

The Poojas, Abishekas, and Processions. Seven major poojas are conducted daily to the deities. (1) Viswaroopam at 6-30 A.M. (2) Udayamarthandam at 7-30 A.M. (3-a.) Mudal-kalasandhi 10 A.M. (3-b.) Siru-Kalasandhi, and (3-c.) Peria-kalasandhi. Commencing from 10 A.M. (4) Utchikalam at mid-day 12-30 P.M. These are the morning services. Those for the evening are (5) Sayaratchai at 6-30 P.M. (6) Ardhajaman or Rakkalam at 10 P.M. (7) Ekandham at 11 P.M. and (8) Palli-arai or the Lord's rest at 11-30 P.M.

Worshippers receive here the Lord's *prasadam* of sacred ashes put into பன்னீர் leaves known as இலை விபூதி. The significance of the peculiar custom followed in almost all the saivite temples in the district, has to be connected perhaps to the introduction of *Potris* as the archakas of this foremost temple, and who thus perpetuated there aloofness without a physical contact with the worshippers. And it may even be the பன்னீர் leaves have a peculiar sanctity and the retention of the magnetic effects of the prasadam.

Abishegas are conducted to the principal deity, Subrahmanyam, thrice during the day and to Shanmukha on every Visaka Nakshatra in the month and on the 1st of Chittirai and Aippasi months.

On the last Friday of each Tamil month, Sendhil Nayakar with His consorts are taken round the outer giri-prakara of the temple in procession on மயில் வாகனம் as an ubaya kattalai by the Nadar community, out of an endowment trust fund from Nagercoil. Processions within the inner prakaras are conducted on every monthly Tiru-Karthigai, Visakam, Shasti and on the first of every Chittirai and Aippasi months.

The Priestly Communities. The worship in the principal shrine of Subrahmanyam is conducted by turns by a set of twelve *potris* of the Madhva Adhwaita sect drafted from Mangalapuram area of Mangalore in South Canara. Their spoken dialect is Tulu. The ritualism is *tantric* governed by *Kumara Tantra*. The worship by the potris came to be introduced in this temple probably by Maharaja Marthanda Varma (1729-1758 A.C.) the king of Kerala in the 18th century or by Dalavoi Ramappayyan—the prime minister and Commander-in-Chief of Tirumalai Nayak (1623-1659 A.C.) the Nayaks having brought Malabar under their sway in the 17th century and entrusted the principal worship to the Potris. The rituals are guided by a Tantric of the Nambudiri clan of Malabar. The Potris receive a monthly payment from the Devasthanam, besides other emoluments pertaining to that Office. They are also lodged in a separate *Potri matam,* an enclosure of houses, and specially cared for.

The worship in the Shanmukha and other sanctums is being performed by turns by another community of twelve Sivacharyas or Gurukkals. Besides these two, the Potris and Sivacharyas, a third, the Mukkanis or Thri-swathantra brahmins also perform certain other services at the temple. The ancestors of the latter, of about 2,000 families are said to have been brought over here by Subrahmanyam after vanquishing Surapathuma. There are about four hundred families at present. "Distinguished by top knots of hair, which are very much like the Malayalis," they train to fall above their fore-heads. They may be seen journeying in almost any part of the country, either to collect subscriptions for the temple festivals or fees from their tardy patrons. There is no doubt that the business is remunerative ; they are generally well-to-do and lead a comfortable existence. "Their functions" in the temple " consist mainly in making offerings and performing religious ceremonies *Kattalais* as such services are called on behalf of absentee worshippers", and in taking votaries to the temple for worship and attend to their conveniences.

The Annual Festivals. The two principal annual festivals of the year in Masi and Avani are undoubtedly the best

attractions for thousands of worshippers from near and afar. Of these, the Bramotsavam of Masi during February-March each year—where-in all the three temple cars are dragged and the festival is conducted for twelve days concluding with a Theppam or Float festival is much esteemed. The Avani festival of twelve days in August-September comes second in importance, when only two of the temple cars are drawn and also concludes with the Theppam. The 7th and the 8th days of both the festivals are the most attractive, when Shanmukha is brought out-side his sanctum in the temple to grace the several *Mandagapadis* in and around the town. It is particularly an occasion for jubilation, as one and all and especially those who could not till recently enter the temple precincts can have his darsan which is so dear to the heart of his bhaktas. The *Pachchai Saththuppadi* or the floral decoration of the deity in all green on the 8th morning is especially one which none would wish to miss in the two festivals. The Temple cars are drawn on the 10th day of each festival, and the Theppam float on the 11th day concluding the festivals. They are huge attractions to all the country folk around, who come in large numbers and participate in dragging, and bringing them to their stands.

The Masi and Avani festivals are note-worthy also for the reason that during most of the days, popular discourses on Religion are arranged to be given by scholars of merit, also musical performances, in furtherance of the cultural advancement of the congregation, propagation of religious knowledge, and the resuscitation of arts.

The Vasantha festival is an annual festival of ten days in the month of Chitrai (April-May). Sendhil-Nayagar, the utsava or processional deity of Subrahmanyam with his consorts Valli and Teivayanai are taken from their sanctum in the temple to the *Vasantha Mantapa* on the giri-prakara which is suitably decorated with festoons for the occasion and made specially cool with waters filled in the trough which runs around the pedestal on which the deities are placed. It is an enjoyable and pleasant festival, wherein only the blessed who gather there have communion with the deity without much of a crowd.

The Visakam festival, though of twelve days, concentrates all its importance into the last two day's functions. The enormous crowds number about two lakhs. As in the Vasantha festival, Sendhil Nayagar is brought out and special *abishekas* and *arathanas* are conducted in the Vasantha Mantapa and go around the giri-prakara and again into their sanctum. The town is one sea of human heads as Visakam day is really a day of uncommon sanctity to the bhaktas of Muruga. Hundreds of *Kavadis* and *Pal-kudam* offerings are brought in with unusual fervour and Music ; Macha-Kavadis (Kavadis with cooked fish which become alive when brought before the deity) and such un-common miraculous manifestations of the divinity occur then. The Viswarupa darsan—the first on the Visakam day is given at about 2 A.M., Sendhil Nayagar starts for the Vasantha Mantapa at about 10 A.M. and returns after the *Mandagapadi deepa-arathanas* and the processions at about 3 A.M. the next morning. This is a festival when the larger multitudes perform their pilgrimage to the temple with an enjoyable bath in the sea and darsan of the deity and after invariably making their heartful offerings. The first fruits of the year either in cash or in kind are ear-marked for the deity, and they bring them with pleasure and offer as cash, grains or cattle whichever is chosen. On the aggregate the offerings are very considerable and bring a large revenue to the temple.

The Skanda Sashti Festival. The advent of Shanmukha and the chastisement of the asura in his three manifestations of Surapathuman, Singa-Muhan and Tharakan, which are but the three evils in man : Anava, Maya, and Kanma and the extermination of these evil forces is yearly celebrated by the Skandashasti-festival in the month of Aippasi in October-November. The festival at Tiruchendur is of six days, commencing on the 6th day of the waning moon of the month, as in every celebration of it in the Tamil land. The events leading to the vanquishment of Surapathuma is demonstrated on the sea-shore on the evening of the Sashti-day by actual representations of the several transformations of the *asura* and of his defeat every time. Sendhil Nayagar the processional deity officiates for Arumuga-Nainar in this

festival, and receives worship at the Tiruvavaduthurai Skanda Sashti Mantapa.

The annual *Thirukkalyana* festival to Teivayanai is celebrated the next day after the Soora Samhara in the Tirukkalyana Mantapa of the Melagopuram. On such occasions, the people fast for all the six days and the *Skandapuranam* is read and explained with solemnity, in temples and also at times in private houses. Such reading is deemed efficacious, apart from spiritual benefits, in warding off or alleviating disease and danger and bringing good fortune to the *bhaktas* of *Muruga* is general.

Among minor festivals, the celebration of the Thirunakshatra of all the four Saiva Samayachariyas and of the 59 Nayanmars may be referred to as having a *dittam* in the temple. The one to Saint Siruth-thondar on Parani nakshatra of Chittrai month requires special mention. The Othuvars of the temple take the chief part, bring the Alavai-Uganda-Perumal அலவாய் உகந்த பெருமாள் in procession with a figure of Seeralan சீராளன் made of dough. The Periya puranam account of the Saint Siruth-thondar is read, and after making an offering of the cooked Seeralan, they take the deity round the temple circuit in procession and conclude the celebration.

The Theerthas. Nine theerthas or sacred-bathing places are mentioned in the Stala Purana. A bath in the sea itself is one, described as of great spiritual merit. Two miraculous manifestations are recorded, and they are one, that Brahma having one of his heads nipped away by Siva got it restored after a bath here ; and that Angasundari a Pandya Princess born with the face of a horse, got her beautiful face, after a bath at the Vathanarambha Tirtha. Twenty-four* stone pillars with inscriptions thereon are set

*There are 24 Tirthas on the sea-shore marked as such : 1. Mukaramba Tirtha; 2. Teivayanai Tirtha; 3. Lakshmi Tirtha; 4. Siddhar Tirtha; 5. Ashta Dikpala Tirtha; 6. Gayatri Tirtha; 7. Savitri Tirtha; 8. Saraswathi Tirtha; 9. Iravada Tirtha; 10. Tirusuli Tirtha; 11. Valli Tirtha; 12. Durga Tirtha; 13. Ganana Tirtha; 14. Satya Tirtha; 15. Dharma Tirtha; 16. Muni Tirtha; 17. Deva Tirtha; 18. Pavanasa Tirtha; 19. Skanda Pushkarani Tirtha; 20. Seeta Tirtha; 21. Dasa Gangas Tirtha; 22. Gandhamathana Tirtha; 23 Matru Tirtha; and 24. Pitru Tirtha.



The Sea-bathers, Tiruchendur



The Nazhik-kinar, Tiruchendur

up at intervals on the beach. And they mark the special significances recorded there-in to bathe at those particular spots.

The Nazhik-kinar. Almost imbedded in a rolling high sand-dune, and about 200 yards to the south of the Shanmukha Vilasa on the sea beach lies the 19th in the series : a remarkable spring known as 'Skanda-pushkarani'—the *Nazhik-kinar*. It is a natural phenomenon. It is said to have sprung up as Shanmukha planted His lance the *Vel* on the spot. It is a well 14 feet square, and reached below on either of its sides by a flight of 34 steps. The bath there is to be in two waters ! One is a remarkable spring of fresh crystal water almost in a stone receptacle known as 'Nazhik Kinar'. It is a foot square and about 7 feet deep and inset within the larger major well referred to. The latter is one of saltish and highly sulphurous smelling and muddy-looking water. This swells up during the day and pumped out daily so as not to allow it to over-flow into the smaller one. Where from do these two distinct supplies of water with different tastes spring and how they are kept separate are a mystery and a problem for the physiographers to solve. A bath in the sea as well in these two waters is considered to be of much spiritual merit. The Nazhik Kinar swells up and maintains its level in-spite-of baling out any quantity of water as the worshippers bathe out of it.

The Temple Jewels. The temple owns a rich collection of jewels valued at about four lakhs of rupees. This includes a set of gold Kavachams for the deities Subrahmanyaswami, Valliamman and Teivayanai of *Moolasthanam,* Shanmukha, Kumara-vitanka-perumal, Sendhil Nayagar with their consorts; also *abaya hastam* and Vel in-set with diamonds and rubies. The idol of Sivilli-nayakar of solid gold is noteworthy for its beauty and workmanship. The Crown or the Kreetams of the deities are also of high artistic merit, set with diamonds and rubies and made of solid gold. There are also a number of vehicles (Vahanams) on which the gods are carried in procession during the major festivals : two pavilion Vimanams plated with gold, three Pea-cock-*Mayil*-vahanams and one of a ram ஆட்டுக்கிடா, the vehicle of Muruga. All the rest of the vahanams are of silver. A

silver pot (Kutam) presented to the temple in 1803 by Mr. S. R. Lushington, the first Collector of the district under the Company's rule is still preserved amongst its valued properties.

The Temple Finances

Tiruchendur is perhaps the most popular with vow* takers, and ex-voto cradles, images of babies and models of limbs affected by disease may be seen hanging in fulfilment of promises made to the god. Those affected limbs are more often made also in gold and silver and placed in the Hundials.

The average annual income of the temple is estimated to be about three and a half lakhs of rupees. The temple owns a number of landed properties (*Vide* appendix), also houses and shops at Tiruchendur, which bring annually about Rs. 83,800. Votive offerings of Bhaktas are various. They are coins, jewels-Vels and images in gold and silver put into the Hundials, cattle, fowl, all first yields of agricultural produce, viz., paddy, cereals, tobacco, ground-nut, jaggery, salt, Vegetables and even eggs and what not baffling description. Most of the latter which could not be used by the temple are auctioned and the sale proceeds are credited to the funds. These bring about Rs. 73,000. The annual average expenditure works up to about two lakhs and eighty-two thousands of rupees.

Dastik. "The landed endowments to the temple by the successive Pandya kings and their vassals and lately by the Palaiyakars must have been enormous. Under the old Hindu Government lands had been set apart for the support of a number of Hindu temples, and, fifty years before the assumption of the district by the English, the Nawab took possession of these lands and substituted for the income derived from them an allowance in money. In Mr. S. R. Lushington's

*"Vows are the means by which a worshipper seeks to interest the deity in his mundane affairs and to obtain divine blessing or guidance. A pinch of sacred ashes, some turmeric and money, and perhaps an ornament are taken and tied up in a cloth, and a solemn promise is made that, if the particular object of the devotees' desire is accomplished, an offering, of which the coins and ornament are as it were the earnest money, will be made to the deity. Vow-takers are people in sickness, women in child-birth, persons whose cattle are sick, and when an epidemic is prevalent, those who fear its attack."

time (Collector from 1799 to 1803) this fund or *Dastik* for the Devasthanams in the (Tinnevelly) district amounted to Rs. 1,79,691. The practice continued of deducting this amount annually from the land revenue collections and apportioning it among the temples. This was the *Dastic* allowance."

The annual payment from this source to Tiruchendur Sri Subrahmaniswami Devasthanam is Rs. 17,828-2-6.

The Landed Properties : A list of the landed properties of this Devasthanam is given in an Appendix.

1. *Subrahmanyapuram alias Omanallur village.* Special mention however, has to be made of the acquisition by purchase in court auction of 5|6 of the right, title and interest of the Omanallur village in Ambasamudram taluk by one "ராம. செம" Agent by name Vairavan Chettiar of Devakottah who was then (1896-1903) the Trustee of the temple. He had personally advanced a sum of Rs. 1,45,000 towards this purchase in the name of the deity. The property is now worth very much more and speaks volumes for the devout action of this noble servant of God. The village now re-named Subrahmaniapuram is centrally situated 6 miles on the main-road between Tirunelvely on the East and Shermadevi (Cheravan-mahadevi), on the West. The property consists of 358 acres 79 cents of Nanja and 512 acres 83 cents of Punja lands. This extent has recently been improved upon at considerable expense and has an ideal farm-house for further rural developments. Subrahmaniapuram has two extensive tanks fed by the Kannadian channel of the Tambraparani river. Greater and larger improvements are in prospect in the near future.*

2. *Inam Thiruppani Puttan-taruvai* in Tiruchendur taluk is an Inam estate of the Devasthanam constituting 3|5ths of the village, the other 2|5ths belonging to Government. The property is possibly an early endowment by the Tiruvavaduthurai mutt, as the No. 1 Patta of the village still stands in the name of the Tiruppani Vicharanai Thambiran. The estate consists of 123 acres 58 cents of wet, 509 acres 43 cents of dry and 800 acres of Poramboke. The village is

*Please *vide* author's "A plan for Tiruchendur" pp. 16-18.

about 20 miles from Tiruchendur and though accessible through a course of a sea of sand from Kulasekharan-pattanam, could with much less difficulty be reached from Tiruchendur to Tisayanvalai 48 miles by bus, and from thence by a country cart wading through a sea of loose sand a foot deep for a distance of about 5 miles.

The village is almost an amphitheatre of brilliant pink sand hills crowned with palmyrahs, enclosing within its sandy hills the *Taruvai* or land-locked lake. Being the largest taruvai in the District it is about three square miles in extent and lies in a deep basin within two miles of the sea, from which it is separated by a high barrier of red sand. During the north-east monsoon the beds of this land-locked lake are filled. As the water subsides, their slopes are quickly ploughed and planted up with garden crops and paddy.

The entire extent is water-logged for years together, and a number of schemes to drain its waters out, have been under consideration from as early as 1859.* A very recent one in 1945 by the Public Works Department at a cost of Rs. 2,60,000 has been given up by the Government. While in Native states, and in other countries such large acreage would not be allowed to lie un-cultivated, it is expected that the Government will come to the aid of a large mass of anxious cultivators who look up to them to drain away the waters. The land to be recovered out of the water-spread space is of excellent character for paddy and garden cultivation.

The annual expected revenue of this village is about Rs. 2,700 but only a partial amount is collected ; the remaining portion being remitted year after year as ir-recoverable, the land being sub-merged under water. This assessment could only be realised when the lands are brought under cultivation.

The village has two temples maintained by the Devasthanam, one dedicated to Pirappudaiya-Sastha and another to Saravana Vinayakar. The latter has recently been removed

*Tinnevelly Gazetteer, p. 17, 188, 496. Also the author's 'A Plan for Tiruchendur' p. 18, 20.

from its old habitation to a new place. The village which was once a flourishing seat of the Tinnevelly Saiva Vellalas is now a Muhammadan centre with two mosques. The Saiva houses which were once abundant can now be counted on the fingers of one's hand.

The Subsidiary Temples. The Subsidiary temples attached to the Tiruchendur administration are nineteen. Most of them are minor shrines spread over the town and the suburbs to a distance of four miles. Two of them are in the Puttantaruvai village. A full list is given below.* They are mostly under the management of pujaris, though nominally under the devasthanam administration. Conspicuous of them all is the town Siva temple of Sri Sivakolundeeswarar and Sri Anandavalli Amman. The outer measurements are 356 feet long and 168 feet broad. Situate in the heart of the town its dimensions are large, its inner precincts majestic and the approaches leading to it covered by two large Mantapas. The columns of sculptured yalis and conventional types are of exquisite workmanship. The exterior mantapa contains many shops, and is cut from the main entrance to the temple by an intervening road. This temple which might have been re-built in the days of the Nayaks in the 17th century to such enormous proportions ought to have seen better days, and latterly eclipsed by the growing importance and popularity attached to the sea-shore temple of Sri Subrahmanyam.

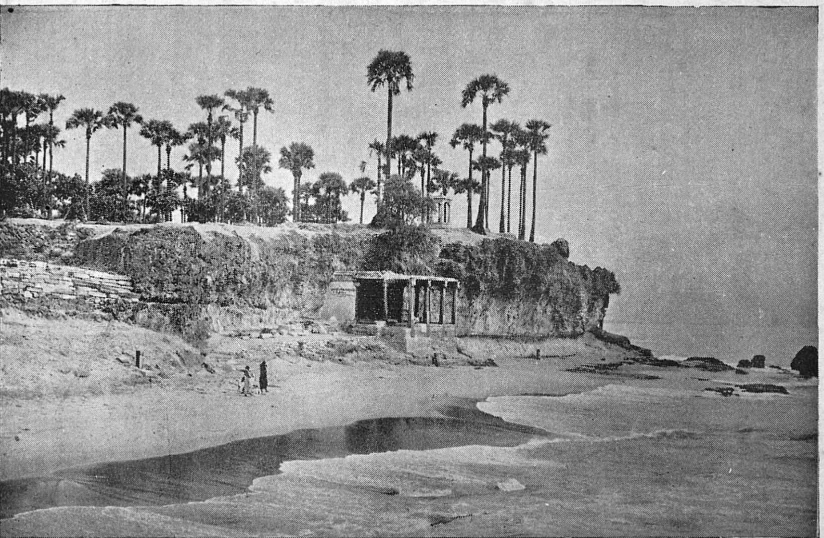
List of Temples attached to Sri Subrahmaniaswamy Devasthanam, Tiruchendur, Tirunelveli District:

1. Sri. Venkatesa Perumal within the prakara of the temple; 2. Sri. Valliamman cave temple on the sea border; 3. Sri. Thoondu-Kai Vinayagar Temple; 4. Sri. Swarna Vanam Sastha Koil; 5. Sri. Sivakolundheeswarar and Anandavalli Amman Koyil alias Mela Koyil or Town Siva temple; 6. Sri. Amirthaguna Vinayagar temple; 7. Sri. Anantha Sastha Koyil; 8. Sri. Allkonda Vinayagar temple; 9. Sri. Arasalwar Vinayagar temple; 10. Sri. Muththaramman temple; 11. Sri. Sabapathi Vinayagar temple; 12. Sri. Maragathavalliamman temple; 13. Sri. Veiluganthamman temple; 14. Sri. Uchimakali-amman temple; 15. Sri. Thalai-untri Sasthan Koyil.; 16. Sri. Kundru Mel Iyen Sasthan Koyil; 17. Sri. Chokkar temple; 18. Sri. Pirappudai Sasthan Koyil, and Saravana Vinayagar temple in Inam Tiruppani Puttantaruvai village in Tiruchendur taluq; 19. Sri. Bala Vinayagar temple.

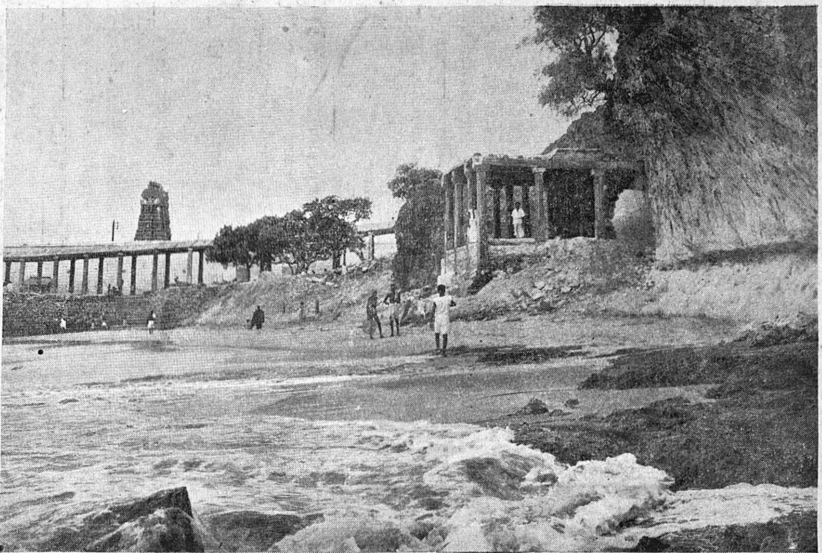
The Sivakolundeeswara Swami temple is now a major adjunct to the temple of Sri Subrahmanya Swami and plays a prominent part during the two major Brahmotsavams of the year. The festival processions commence and end here day-after-day till the last day. Poojas are conducted at this temple twice a day and its capacious precincts and magnificent halls are inviting enough for a college of the Shastraic Arts.

The Dattatreya's or Valli's Cave. A little removed from the main shrine and on the northern sea-shore under a cliff of over-hanging hardened sand-stone there is a picturesque grotto carved out of it. Two images are installed there, one dedicated to Valli and another to Dattatreya. The frontal shrine has been embellished by a stone mantapa of 16 pillars, 24¼ ft. long 21¼ feet broad. Behind the frontal cave, there is a circum-ambular passage with another grotto carved from inside, with a figure of Valli in a niche. The cave overlooks the sea, as its waves dash against its sides. The walls of the mantapa have recent paintings of Nambirajan. The king of the clan of hunters and his men had followed the flight of Valli with Muruga ; and here they were confronted by the divine consorts and are shown their grace. On this account the Cave is also known as வள்ளிஒளித்தவளாகாடு To the left of the mantapa, a plastic representation of Muruga's conquest of Surapathuma and of his transformation into a 'Pea-cock' and a Chanticleer (சேவலும் மயிலும்) is seen with Veerabahu and Veera Mahendra—Muruga's generals looking on. Pujas are being conducted here twice in the day out of the temple paditharam. The cave and the expansive sea in front of it has an especial charm; and the worshipper is reminded of the immanence of god Muruga. The cave has received recent renovations with a granite flooring and a lay out on the sea beach.

A counter part of this rocky cave is to be found nine miles away on the rocky edge of manalpad beach. Curiously enough it had been occupied as early as 1542 A.D. by the early Roman Catholic Church, and bears a tablet. *"This cave once, the dwelling of a Saivite Sanyasi, has been sanctified by the prayers and penance of Saint Francis Xavier."* This is spoken of as another of Valli's caves, and had gone into the use of the earliest followers of Jesus.



The Valli's Cave, Tiruchendur



Valli's Cave—a view from the Temple

The Temple Tiruppanies. The work of Desikamurthiswami, one of the Tambirans of Tiruvavaduthurai mutt has been referred to. This great South Indian Saiva mutt had been associated with the Tiruppani of this temple for over 300 years, as is to be seen from the construction of the principal *Gopuram* by one of its disciples.

The tradition states that the Swamin had actually a divine call to attend to this construction, and that he was subjected to various trials in the actual carrying out of his mission. He had not the sinews-of-war to pay for the work, and, it is said the problem was solved by a miracle of converting sacred-ashes into coin as already referred to. This was not to continue for long. As the Gopuram progressed to a height of the sixth storey, the miracle did not work. The Swamin was sorely affected. The Lord however directed him to a neighbouring patron of letters, Seethakkathi of Kayalpattanam. The Swamin was presented with a basket of salt! The salt was accepted, and when brought in, the contents were changed over-night into gold coins. The Gopuram was completed. But the Lord did not want him to stay and conduct the Kumbhabisheka, the crowning act of his labours. He was directed to leave the place and stay at Kantheeswaram.*

The Gopura Kumbabishegam was duly performed in its time, and the tradition has it that the Swami was seen entering into the portals of the newly constructed Gopuram, though at the time of the Kumbabishekam he was actually miles away. His spirit seems to have been present though not his body!

The Tambiran's mortal remains lie in *Samadhi* in a building to the north of the Sri. Ekandhalingeswara temple at Kantheeswaram amongst a forest of acacias. There is a Dharmapuram mutt building near the temple wherein he

*Kantheeswaram is the island temple of Sri. Ekandha Lingeswara Swami surrounded on all sides by the river Tambraparani which branches round the temple and is located opposite to Azhwartirunagari. 17 miles from Tiruchendur. Azhwartirunagari is a famous Vaishnavite centre and the birth place of Saint Nammazhwar and Saint Manavalamamuni and contains one of the largest temples in the district, dedicated to Vishnu as Sri. Adinathaswami.

appears to have stayed for a while. The Samadhi has since fallen into disrepairs during the great Tambraparani floods in 1924, and requires urgent renovation. A saivite Vellala is performing pooja for the Samadhi, and is paid for his service by the Thiruvavaduthurai mutt.

The figure of a tall-lean bearded figure with a characteristic turban of a Tambiran, sculptured on the nearest pillar to the Valliamman shrine in the second prakara of the temple is pointed out as the figure of Desika Murthi as also another of the like description, done in stucco to the left of the outer entrance, on the first storey of the second inner Gopuram.

The Thiruvavaduthurai Tiruppani Matam now seen on the way to the main temple, near the Thoondukai Vinayagar temple was the place wherein Desika Murti Swami lived, during his stay at Tiruchendur. The special honours bestowed on him in his time continues to this day to be offered to the successive Kattalai Tambirans of the mutt. The honour of the first ubaya kattalai, and பட்டுக்கட்டுதல் to the adheena Thambiran during the கொடி யேற்றம் of every one of the annual festivals is theirs by right. The Mutt bears the special honour of bedecking the Kreedom of the Lord at the Pillayyan's mandapa before He sets out of it on the 7th day of the Masi and Avani festivals. The Thambiran is also taken to the temple every evening for worship with temple honours: and on a *ashta-kona-pallakku* during the Vijayadasami for அம்பு போடுதல் on the Vannikasura.

Special mention has to be made of the magnificent services of these three Sanyasins who have re-built this great temple of three corridors in black granite. The Shanmukha Vilasa, the noble frontal mantapa of enormous proportions which over-looks the sea is another edifice, also the extensive Vellaikkal mantapa which faces the sea.

The advent of Mouna Swami, as the first of the three was called, was in 1868. He had come from a place unknown, nor is his proper name on record. He kept a vow of silence, and was known on that account as Mouna Swami. He realised that the temple needed an urgent renovation, and he dedicated his life for the purpose. He would sit at the portal of the Gopura, and to the queries put to him he used to

reply by writing the answer on the sand before him. His bestowal of Viboothi to worshippers earned donors to the Thiruppani funds.

When he came, Mouna Swami found the great western Gopuram door-way half-concealed by the rolling sand-dunes of the sea. He moved the sand away and his next service was to give a coating of oil to this great door. The second task he set himself to was the renovation of the second eastern Gopuram.

As this work progressed, he was joined in 1872 by another ascetic who had arrived on a pilgrimage from Kasi (Benares), and who for that reason was known as 'Kasi Swami'. He went about different places collecting grain and money and helped Mouna Swami with the requisite sinews-of-war. The work was now in active progress.

Entrusting the work to Kasi Swami, the Mouna Swami now sailed to Ceylon by a Country boat and he was helped by certain merchants there and at Kulasekharanpattinam with money. He returned soon with about Rs. 5,000. These funds were, however insufficient. With the amount on hand, as a nucleus, he instituted a Hundial Collection at the western Gopuram door as well as daily collections of handful of rice from every house. This Hundial collection is still being continued to augment the resources of a Thirupani fund and which is separately maintained.

As the second Gopuram was completed the Swami broke his silence. His vow was now fulfilled. His daily single meal, he begged from door to door, not desiring to spend out of the Thiruppani collections. The temple authorities, in consideration of his austerities provided him with prasadams from the temple. This he shared with other Sanyasins.

The third task was the renovation of the great western Gopuram, and this was taken up in 1877.

By an unfortunate accident just at this time the three temple cars were burnt down to ashes. The Swami promptly set to work to replace them by a new set. He approached the Maharaja of Travancore, it is said with great success. The required timber he got for the mere asking and, along with them, two great poles for the two temple Dwajastam-

bhas. The three wooden temple cars were duly completed, and the two Dwajastambhas erected. Their consecration was performed on February 20th, 1880.

Kasi Swami was now most busy with these several undertakings. He had also secured about 15 acres of Poramboke lands in the neighbourhood of the temple and planted it with Iluppai and other trees, which is now known as the இலுப்பைத்தோப்பு.

The construction of Vasantha mantapa in front of the western Gopuram was then taken up in 1882. Side by side with it he also planted a tope of இலுப்பை round about this construction. This is now a centre of attraction for its shade and beauty. After the work had progressed for two years, Kasi Swami was suddenly taken away to the feet of the Lord in 1884. He was interred in *Samadhi*, in his own tope and the spot is consecrated to his memory. He had spent twelve years of his active life in this great service. His Pooja room is even now to be seen as a small prayer house under the mela-Gopuram gate-way. The austerity of the Swami is highly praised. He is said to have once approached a rich Nadar of Kayamozhi to help the Gopuram Thiruppani with a few Palmyrah trees for scaffolding purposes and that his request was refused. And a heavy gale that night brought down a few hundreds of his trees, that the Nadar realised the great purpose and he offered them to the Swami !

Mouna Swami now continued his labours single handed. The Vasantha mantapa was completed, and he instituted the annual celebration of the Vasantha festival, the expenses of which are to be met out of the Thiruppani funds.

With the completion of the Vasantha mantapa in 1897, Mouna Swami turned next his attention to the Shanmukha Vilasa. This mantapa originally built of white stones, began to show actual traces of weakness due to its age. Voluntary offer of funds by devotees strengthened his resolve to take up the reconstruction of this great mantapa.

The Swami was feeling the effects of age and began to think seriously of a successor to him. Luckily he found one such in a rich Vellala of Kadayam, Arumukha Swami by

name, son of an ardent saivite A. Chokkalingam Pillai. He had taken early to Sanyasam in 1905 and entered the Suriyanarkoil mutt as a disciple of Sri-la-Sri Muthukumaraswami Sannithigal. Arumughaswami could not at first be easily prevailed upon to accept this great responsibility. By a Registered Will dated 18th January 1908 Mouna Swami transferred to Arumugaswami all responsibilities of continuing the Thiruppani.

The work progressed however continued by Mouna Swami, who turned his attention next to the central shrine. The *Bali* Mantapa and the eastern prakara of the first circuit were taken up in 1907. At this time, an accident to the principal idol of Subrahmanyam necessitated the consecration of a fresh idol. A worshipper afflicted with Colic had rushed into the Sanctum Sanctorum and had caught hold of the feet of the Lord Subrahmanyam to deliver him from this dire affliction. The Potris and others in the Sanctum were amazed at this sudden move of the worshipper, and, they caught hold of the man to extricate his hold of the feet of the Lord. But unfortunately his hold was fast and the idol gave way and had to be replaced by a fresh one. The consequent ashtabandhana Kumbhabishekam of the new idol by the Trustees of the temples had to be performed in 1909. The funds at their disposal were found insufficient; and Mouna Swami offered an amount of Rs. 15,117_9_0 as his contribution for the purpose from the Thiruppani exchequer. The consecration was duly performed.

The call for Mouna Swami had actually come now, and he attained the feet of the Lord Siva on 19th April 1909. He was given a *Samadhi* the next day, and his bodily remains interred next to that of Kasi Swami. Arumuga Swami had not till then entered on his duties, though virtually appointed to succeed the deceased swamin. Arumugaswami who has then on a pilgrimage to other sacred places had just settled down at his ashram in Periyakulam. He was loathe to leave his life of renunciation to one of active service as was now offered to him. But however he had to yield.

As soon as Mouna Swami passed away, the trustees of the Devasthanam took charge of the Tiruppani and carried it

on. They were not to continue it for long. A suit to recover a large amount of Tiruppani funds had to be urgently filed as per terms of the Will and Arumuga Swami was pursuaded to accept the trust. He was entrusted with the Tiruppani from 29th of January 1910, the day of his assuming charge.

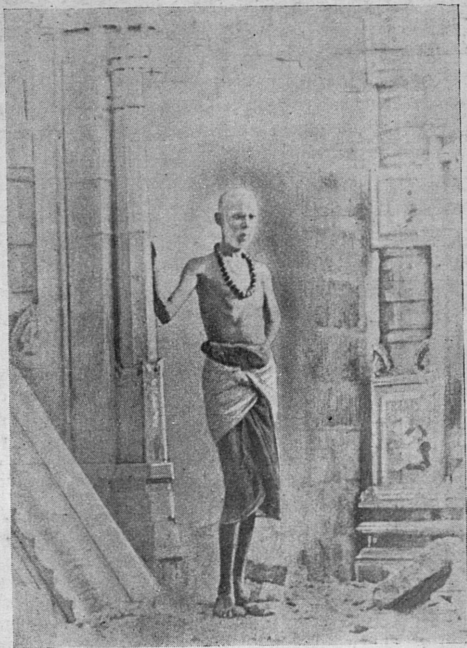
The last of the three giants who had assumed this great responsibility was however Arumukha Swami. Born in 1865, from his 45th year, for thirty years from 1910 to the 7th of June 1940 when he laid down this life, he laboured singly and devotedly. It is said that he took this pledge of service in the sanctum before Dakshinamurti in the second prakara of the temple.

He started his labours in right earnest. The Kandamadana sand-stone-rock was further carved into to form the three mighty prakaras. The erst-while sand-stone pillars were replaced by highly ornamental and sculptured ones, and almost a brand new temple emerged as a result of his continuous labours of three scores of years and twelve from the very start.

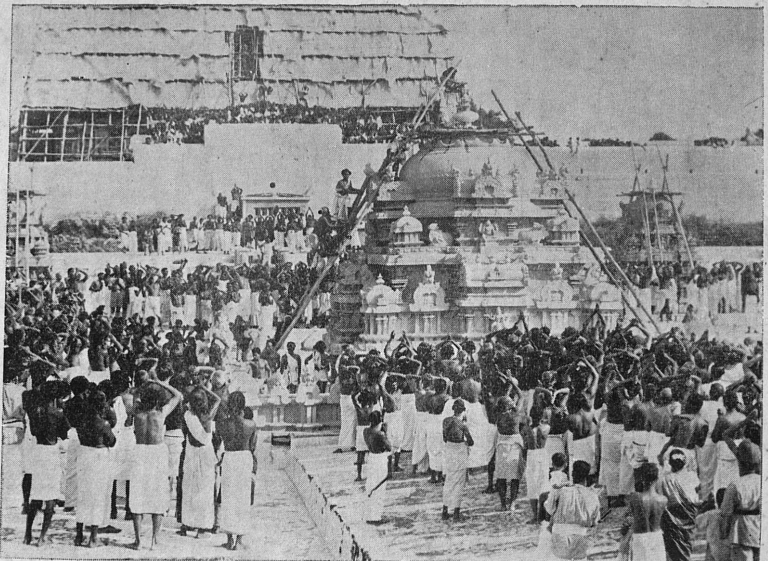
To augment the Tiruppani Hundial Offerings and speed up the rapidly progressing work, the Devasthanam executives have been financing the Swami regularly at the rate of Rs. 15,000 a year to an extent of about 3 lakhs of Rupees. He was also helped with an amount of Rs. 16,000 by Sri. K. E. P. Venkatachalam Pillai of Tuticorin for the construction of the frontal Airavatha Mantapa of Shanmukha in the first prakara. The displaced airavathas could still be seen stacked outside, and are well worth conservation.

The Garbha-griha and Ardha-mantapa of the central sanctum, the Valli and Teivayanai shrines, their Vimanas, the flooring of the two circuits, and the completion of the temple walls were the major pieces of work of this period. He had also renewed the Gopuram of five storeys over the eastern entrance of the second circuit.

The Swami was however very careful with his finances. With the amount of Rs. 36,446_11_6 accumulated in his hands, he purchased in 1932 for Rs. 30,000 (on Tiruppani



Sri Arumuga Swamigal (1865-1940)
—the last of the Temple Tiruppanikarthas



The Kumbhabisheka Ceremonial in 1941

account), the Mitta villages of Thimmarajapuram and Makilammalpuram; and for Rs. 6,300 on 20-11-35 the Dalavoipuram village. The annual net income from their kist collections amount to about Rs. 2,530-12-8. He had also purchased other properties from time to time (*vide* appendix).

The Swami had now laboured for nearly 24 years, and he began to feel the weakness of age and seriously thought of one who could rightly step into his place and continue his work. He had completed yet another vast work, the commodious Vellaikkal Mantapa of 96 pillars, 115½ feet long and 46¾ feet wide. It faces the sea. The stones and pillars taken out of the old temple construction were not wasted but used up in its construction. There is yet a vast collection of such stones imbedded in the sand dunes round about the Nazhik-kinar and near the Shanmukha Vilasa, which could be used up for extending the Mantapa on both its sides to the South and the North.

The Swami's next projected work was the renovation of the principal Gopuram of the Temple, which had again deteriorated. The stucco work of the several figures on the eastern and northern sides of it, had greatly disintegrated, almost the whole of the mortar having fallen into powder, leaving alone the skeleton in brick. The work needed an urgent renovation. In 1934 he put up the needed elaborate and intricate scaffolding at a cost of about six thousands of Rupees. This work took about a year and a half. The divine call was felt to be near. By a will he made over the whole of the Tiruppani properties and funds to Subrahmanyaswami Himself, and ordained the Executive Officer of the Devasthanam and his successors-in-Office to manage the funds as the Tiruppani Trustee after him. The Document was executed and registered on 25-4-1934. He was spared however for six more years, various objects occupying his mind and hands. On 7th June 1940 Arumukha Swami was gathered to the feet of the Lord in his 75th year. He lies in Samadhi next to Kasi Swami and Mouna Swami. Three distinct buildings marking the places where they are interred are on the southern beach overlooking the expansive sea, and laid to eternal sleep in Sivam by the lullabies of the sea air

and of its waves. The next year, the entire Tiruppani was consecrated and Kumbabishekam performed on 26-6-1941.

The Tiruppani and its properties are now being administered by the Executive Officer of the Devasthanam as per terms of the Will referred to and subject to the directions of the Madras Hindu Religious Endowments Board. A figure of Arumukha Swami in stucco is to be seen from within the third prakara on the left side of the second Gopura of five floors. This gopura has been renovated by him. On the other side of it is to be seen the figure of the originator of the Thiruppani-Desika Murthi Thambiran.

The statues of Mouna Swami and Kasi Swami now adorn the two columns, next to that of Desika Murthi Thambiran in front of Valli's shrine in the second prakara of the temple.

The work of the renovation of the Gopuram has been in suspense all these years, and it was re-commenced last by the writer in April, 1945.

With no worldly wealth to call their own, these three noble souls had laboured in the re-building of this great House of Muruga. Their example will live for all times, symbolic of their unattached, selfless and devoted service to God and their fellowmen. The tiled hall and adjuncts used by Arumukha Swami during the period of his life-work is now known as the இட்டுப்பிரை and deserves to be preserved in the very form in which he had left it.

Arumuka Swami had for a while a companion in another ascetic *Vallinayaka Swami of Aravoimozhi.* He had taken up another distinctive service of roofing the approaches to the temple, the roofs being built upon re-inforced cement pillars. The sandy stretch from the Thiruvavaduthurai Tiruppani Matam was too hot for pilgrims to tread along with a scorching sun above. The Swami felt the hardship and worked to mitigate it. He collected small amounts and large from devotees, which were utilised for the purpose. The covered way had gone on for a considerable length in all directions, and around the outer Giri-prakara. But before he could finish his task, he was called away. He passed away



Mouna Swami Kasi Swami

Tiruppani-karthas of the Temple

1868—1910

in 1942 and lies in Samadhi at the entrance to the Tiruppani compound on the west in a small garden-house laid out with a well. The work now remains incomplete, and the fulfilment of the desire of Vallinayaka Swami is a consummation that is much to be devoutedly wished for.

The Temple Administration. From the earliest times the control of the District authorities extended to all details connected with the temples, the collection of their revenues, the management of their lands, the regulation of their daily expenses and periodical festivals, the maintenance of their fabric in fact, to every item of receipt and expenditure.

About 1840 Government resolved to withdraw from the management of the temple, a decision which, it appears, was received with general dis-satisfaction. According to the Collector's report, the people asserted that "the relinquishment of Government control would be speedily followed by the destruction of the institutions themselves." In 1841 the 350 temples then under Government management were divided into two classes "Village temples" and "District temples." The former were handed over to village committees; and of the latter, which numbered nine altogether, seven were handed over to trustees and two, the Nanguneri and Tirukkurungudi temples to jeers. The management of the lands belonging to the temple was handed over to their committees or Trustees in 1849. In 1864 two District Committees, one for Saivite and the other for Vaishnavite temples, were created ; and, with the exception of the Nanguneri and Tirukkurungudi temples which still continued under the control of their *Jeers,* those temples which until 1841 had been under Government management were handed over to the newly formed committees.

By the passing of the Madras Act II of 1927 the administrative control of all the Hindu temples and their endowments in the presidency passed to a Board of Commissioners for Hindu Religious Endowments constituted by the Act.

• Before the provisions of the Act could be applied this Subrahmanyaswami Devasthanam was governed by a Scheme of Administration framed in O.S. 4 of 1929 of the

District Court, Tinnevelly. The Tinnevelly District Saiva Temple Committee under whose management it had remained since 1864 was further abolished in 1938. The court scheme was further notified to be subject to provisions of Chapter VI-A of the Act of 1927 and by which the temple came to be administered by a Trustee assisted by a Superintendent till 1939, and later still under G.O. No. Mis. 4448 P.H. dated 12_12_1938 and Board's Order No. 1264 dated 6_3_1939 by an Executive Officer as responsible for its administration.** A list of Trustees and Officers-in-Charge of this institution so far as could be gathered is given in an Appendix.

NEAR PLACES OF HISTORICAL INTEREST.

*Kulasekharanpattinam*__a town and port of some antiquity, eight miles from Tiruchendur is a rich and influential Saivite centre and a former combined port of the three-crowned heads of the South.* It lies on the southern apex of the bay enclosed between the head-lands of Tiruchendur and Manapad a distance of about 10 miles. As a port, the

---

**The Administration of the temples is further strengthened since an Advisory Board of Members is constituted by the Hindu Religious Endowments Board, and responsible to it. The following now constitute the Board :

1. Sri T. M. Nellaiappa Pillai, B.A., Rtd. District Registrar Tirunelveli (Chairman).
2. Meda Dalavoy Sri T. Kumaraswami Mudaliar, Palace Bldgs., Tirunelveli.
3. Rao Bahadur P. Muthuswami Reddiar, Palamcottah.
4. Rao Bahadur K. M. S. Lakshmana Ayyar, Madura.
5. Sri S. Sankaranarayana Iyer, M.A., B.L., Zamindar, Sankara Nagar, Tirunelveli.
6. Sri T. S. Periyanayagam Pillai, Mittadar, Tirunelveli.
7. Sri V. V. C. R. Murugesa Mudaliar, Ganapathi Ramalinga Nilayam, Palani.
8. Sri A. C. S. Kandasami Reddiar, Mittadar, Tuticorin.
9. Sri T. K. Aramvalarthanatha Pillai, B.A., Sub-Registrar, Retd., Tiruchendur.
10. Sri A. M. M. S. Ganesa Nadar, Tuticorin.
11. Swami A. S. Sahajananda, M.L.A., Chidambaram.

*The naming of the main streets of the village as காஞ்சி விஜய கச்சிகொண்ட பாண்டீசுரர் தெரு the northern portion, மலையமான் தெரு, மும்முடிச்சோழ விநாயகர் தெரு, the southern portion leading to port, and the south-western portion of the village give credence to this view ; also the temples dedicated to Sri. Chidambareswarar and Sivakami Ambal.

place must have been in the early centuries of some importance for native craft. Its natural harbour is superior to Tuticorin being protected by a reef which fronts Kulasekharanpattinam extending from here to beyond Manapad-Point. Certain old godowns now deserted near the present port prove the former importance of the place. With the development of foreign trade, Tuticorin rose and Kulasekharanpattinam declined. The Sugar Refinery which was here formerly is now closed and the Light Railway also which was an amenity for public conveyance is dismantled. The place however survives its past glory and has a number of educational institutions including the one திருவருள் உயர் நிலைப்பள்ளி founded by a philanthrophist K. V. Somasundaram Pillai, in filial remembrance of his saintly father Thiru-arul Vairavanatha Pillai for disseminating knowledge in useful arts, Letters and Commercial Subjects.

Manapad, literally Manal-Padu, the sandy lagoon, a small fishing and trading centre is a most striking village of the district located about two miles from Kulasekharanpattinam. Being one of the first villages visited by St. Francis Xavier, it is a flourishing Parava (Barathava or fishing caste) Christian centre with two recent churches, and houses largely copied from models of English residences in Ceylon and of the Roman styles of architecture. The head of this sandy promontory (on the northern side of the village in the sea front lies a huge sand hill) is marked by a lighthouse set up in 1901 replacing an inferior light which had existed at the point since 1888. It is a land mark to guide all ships passing between the west coast and Ceylon ; and to guide clear of a dangerous rocky shoal known as the Manapad shoal. Close-by beneath the light-house, is a grotto carved out of the rocky ledge. It was formerly known as one of 'Valli's Cave,' a counter part of the one already noticed at Tiruchendur. With the advent of St. Francis Xavier in the 16th century, and the missionary activities this cave had passed into their hands. Its outer entrance has now the following stone tablet. "This cave, the dwelling of a Saivite Sanyasi has been sanctified, by the prayers and penance of Saint Francis Xavier." இந்த குகையில் தான் அர்ச்

சாவேரியார் வேதம் போதித்த காலத்தில் அடிக்கடி தங்கி, ஜபமும் தவமும் செய்து இதை அர்ச்சித்திருக்கிறார் "—1542–1552 A.D.

The tradition is told that the name Manapad is a variation of the ancient name Mappadu. Here, on this spot, Surapadma, in his last encounter with Subrahmanyam, changed himself into a huge Mango tree arising out of his island fortress in the mid-ocean, and the Lord's *Vel* felled the tree into two. The two parts, transformed themselves into a Pea-fowl and chanticleer, and, the Lord showed his grace by taking the Pea-fowl as His Vahan and the chanticleer on His Banner. It is said that on this account no Mango tree would grow on this spot. The place is also noted for the fact that 200 years later, in 1746, that Beschi, the most learned, if not the most renowned of the great Jesuit missionaries of former times, laid down his life in Christ and was buried in the chancel of the oldest church here.

AN HISTORICAL INCIDENT AND AFTER.*

Tirumalai, the greatest of the Madura Nayaks ruled over the South of India between 1623–1659 A.D. The Portuguese were the earliest European traders to land at Cochin, and Tirumalai eager to have foreign trade relations concluded a Treaty with them in 1639 A.D. The Pearl fishery which employed the Paravas of the coast brought them enormous wealth. The Pearls were the wealth of the Pandyas, and now that of the Portuguese. Notwithstanding they were not enterprising enough, and Tirumalai was in consequence inclined more towards the progressive and prosperous Dutch who had large settlements along the Malabar, Ceylon and Chola mandala coast with factories and forts. Accordingly a treaty with the Dutch was concluded in 1646 by terms of which they were allowed to build a fort at Kayalpattanam. This brought them into conflict with the Portuguese. They seized a Dutch boat laden with goods and drove the Dutch out of their fort and destroyed it. The Dutch sought the aid of their Governor at head-quarters in Ceylon. He came over to the mainland in ten boats, landed at Manappar, seized the Portuguese Church at Virarampatta-

**Vide infra* p. 19 also *Kalaimagal* 1939 xvi 412 Prof. K. A. Nilakanta Sastri.

nam, occupied the Temple at Tiruchendur and fortified the latter with guns. The people were sorely distressed and they appealed to Tirumalai Nayak. The Nayak sent word to the Dutch to vacate the temple and re-imburse their loss at Kayal-pattanam. The request was unheeded. The Dutch nevertheless marched on Tuticorin, ravaged the country all around it, and demanded 40,000 reals as a ransom to quit the place. The amount was also pressed for payment but only a small amount could be got together. In the meanwhile the people at Tiruchendur gathered a force consisting of 4 elephants, 50 to 60 horses, and 500 to 600 men to oust the Dutch out of the temple. The attempt was unsuccessful with the loss of 50 men of the Nayak forces. The people were utterly helpless and sorely tried. In 1648 the Dutch left the country taking with them all the temple idols, and, demanding an enhanced ransom of 100,000 reals. The Nayak and his agent Vadamalai Pillayyan sent an embassy of four men to the Dutch in Ceylon to demand the return of the temple idols. The Dutch Governor referred the demand to Dutch Government at Batavia, who directed the return of the idols to the temple at Tiruchendur, accepting however whatever amount they were offered. And accordingly the idols were brought back to Tiruchendur in January 1651 and re-installed at the temple after consecration. And the inscription of Vadamalai-appa-Pillayyan mentions this incident as in கொல்லம் 869 ஆண்டு 1653 விஜய௵ தை௴ 23-ந்தேதி வெள்ளிக்கிழமை திரயோதசியும் சிவயோகமும் சிவகரணமும் பெற்ற புனர்பூசத்தில் மிதுனலக்கினத்தில் விசுவநாத நாயக்கர் அய்யன் திருமலை நாயக்கர் அய்யன் வடமலையப்ப பிள்ளை அய்யன் இவர்களை ரக்ஷிக்கும் பொருட்டாக சுவாமி எழுந்தருளினார்.

As against this historical background of the event, the popular tradition goes (*infra* pp. 19ff) that the Dutch as marauding pirates plundered the country, carried away the temple bronzes and thrown them into the sea to escape a divine retribution, and, it was given to Vadamalaip-pillayyan to rescue them from the ocean's keeping. History and tradition, though different, have abundant morals to the discerning and the devout !

SRI SUBRAHMANIASWAMI DEVASTHANAM, TIRUCHENDUR

TRUSTEES: THEIR PERIODS OF OFFICE AND IMPROVEMENTS

S. No.	Name and Address, Designation	Period of Appointment	Improvements and Chief Events
1	Sri. Medai Dalavoi Mudaliar, Tirunelveli.		
2	" Singu, Tachanallur, Tirunelveli.		
3	" Thambiran, Thiruvavaduthurai Mutt, Tanjore district.		
4	" Ramaswami Pillai, Kayalpatnam, Tiruchendur taluk.		
5	" Subramania Pillai, Authoor, Tiruchendur taluq.		
6	" Kuppaiyandi Iyer, Tiruchendur.		
7	" Kasi Paradhesi, Tiruchendur.		
8	" Chowkai Subramania Pillai, Tiruchendur.	Details not	available.
9	" Sivan Sethurayar, Zamindar of Urkad, Ambasamudram taluk.		
10	" Yegnarama Iyer, Narasinganallur, Tirunelveli.		
11	" 1. T. P. Kanthimathinatha Pillai, Tirunelveli.		
	" 2. G. Ramabhadra Iyer, Mukkani, Srivaikuntam taluk.		
	" 3. Krishna Iyer, Mukkani, Srivaikuntam taluk.		
12	" 1. Ganapathi Iyer, Mukkani, Srivaikuntam taluk.		
	" 2. Gushal Shanmugam Pillai, Vannarpet, Tirunelveli.		

SRI SUBRAHMANIASWAMI DEVASTHANAM, TIRUCHENDUR

TRUSTEES: THEIR PERIODS OF OFFICE AND IMPROVEMENTS

S. No.	Name and Address, Designation	Period of Appointment	Improvements and Chief Events
13	Sri. Vairavan Chettiar, Devakottai.	1896-1903.	Purchase of Omanallur Village.
14	„ 1. Chavadi Thirumalaiyappa Pillai, Tirunelveli. „ 2. Vedamurthi Mudaliar, Cheval, Ambasamudram taluk.	1904-1910.	*Prathistai* of the present new Moolasthana "Subrahmanyam."
15	„ 1. M. Subramania Pillai, Sholaipuram, Ambasamudram taluk. „ 2. Muthanaintha Perumal Pillai, Srivaikuntam.	1901-1912.	
16	„ 1. Alagappa Chettiar, Kandanur. „ 2. A. Sonachalam Perumal Pillai, Kadalgudi Mittadar, Tirunelveli.	1913 August 1921	
17	„ A. Sonachalam Pillai, Kadalgudi Mittadar, Tirunelveli.	From September 1921 to March 1923.	
18	„ 1. A Sonachalam Pillai, Kadalgudi Mittadar, Tirunelveli. „ 2. B. S. Kailasanatha Mudaliar, Bramadesam, Ambasamudram taluk. „ 3. T. S. Kanthimathinatha Pillai, Tirunelveli.	From April 1923 to August 1924.	Car-decorations purchased. Electric Lights introduced.
19	„ 1. B. S. Kailasanatha Mudaliar, Bramadesam, Ambasamudram taluk. „ 2. T. S. Kanthimathinatha Pillai, Tirunelveli.	From September 1924 to August 1925.	*Prathistai* of Veeramahendarar and both the *Dwajastambas*.

SRI SUBRAHMANIASWAMI DEVASTHANAM, TIRUCHENDUR

TRUSTEES: THEIR PERIODS OF OFFICE AND IMPROVEMENTS

S. No.	Name and Address, Designation	Period of Appointment	Improvements and Chief Events
20	Sri. 1. B. S. Kailasanatha Mudaliar, Bramadesam, Ambasamudram taluk. „ 2. T. S. Kanthimathinatha Pillai, Tirunelveli. „ 3. I. S. Muthukumaraswami Pillai, Ilanji, Tenkasi taluk.	From September 1925 to June 1926.	
21	„ 1. B. S. Kailasanatha Mudaliar, Bramadesam, Ambasamudram taluk. „ 2. I. S. Muthukumaraswami Pillai, Ilanji, Tenkasi taluk.	From July 1926 to 15th March, 1929.	
22	„ I. S. Muthukumaraswami Pillai, Ilanji, Tenkasi taluk.	From 16th March 1932 to 17th June 1932.	
23	„ C. S. Arumukham Pillai, Superintendent, as Trustee-in-Charge.	16th March 1932 to 17th June 1932.	Construction of Devasthanam houses.
24	„ A. C. S. Kandaswami Reddiar, Banker, Tuticorin.	17th June 1932 to May	
25	„ G. K. Bhagavati, B.A., B.L., Superintendent, as Trustee-in-Charge.	May 1938 to 8th June	Development of Omanallur alias Subrahmanyapuram—Kumbabishekam 1941.
26	„ G. K. Bhagavati, B.A., B.L., Executive Officer.	From 8th June 1939 to 12th November 1944.	

SRI SUBRAHMANIASWAMI DEVASTHANAM, TIRUCHENDUR

OFFICERS: THEIR PERIODS OF OFFICE AND IMPROVEMENTS

S No	Name and Address, Designation	Period of Appointment	Improvements and Chief Events
27	Sri. J. M. Somasundaram Pillai, B.A., B.L., Executive Officer.	12th November 1944 to 17th August 1945.	1. The Valli's Cave stone pavements and terrace renovations. 2. The Mela-gopuram renovations of the topmost portion and of the 9th floor. 3. Repairs to Potris Matam, as well to Devasthanam properties. 4. The Saraswathi Pandaram constituted and Library largely strengthened. 5. The writing of sacred texts within the prakaras and the Shanmukha Vilasa mantapa. 6. Marking of the 64 Theerthas on the sea-shore by stones.
28	„ K. S. Ramaiya Mudaliar, B.A., B.L., Executive Officer.	13th September 1945.	Harijan Temple entry on 14th November 1946. Mela-gopuram renovations re-commenced.
29	„ R. Mohan Rangiah Naidu, B.A., B.L., Executive Officer.	24th December 1946.	Electric installation to the Temple precincts.

*" A PLAN FOR TIRUCHENDUR "

Suggested improvements by the Author

I. *Amenities for pilgrims:*

(*a*) A reinforced concrete passage way to the temple from the Bazaar Street to Thoondukai Vinayagar Shrine.

(*b*) Rest Houses for pilgrims, one in the town, one under the copse of trees near Vasantha Mantapam, and another on the platform near the Ananda Vilas Mantapa overlooking the Sea.

(*c*) The Vellaikkal Mantapam on the sea-front to be extended towards the South, making use of the still un-utilised white sand-stone slabs and pillars imbedded in the sands.

(*d*) A Sea-promenade with benches, a little distant from the Shanmukha Vilasa; and another on the Valli's Cave front.

II. *Improvements :*

(*a*) The construction of a massive semi-circular breakwater to check the erosion of the Sea-wall on the eastern Sea-front as the present stackage of stones are rapidly subsiding, and much sunk.

(*b*) The artistic beauties of the Statuary and Sculptures in the local Sivakolundeswara temple, which are largely hidden under the chunam, ought to be removed.

III. *Developments of landed properties and in general.*

(*a*) Development of Subrahmanyapuram as a Rural Reconstruction centre with:

1. A cattle breeding and Dairy farm.
2. Fruit and vegetable garden.
3. Cashewnut and Casuarina plantations.

(*b*) Inam Puttantaruvai to be drained of its waters and hundreds of acres brought under garden cultivation.

(*c*) 1. A water-supply scheme for Tiruchendur town and temple.

**Vide* Author's "A Plan for Tiruchendur," pp. 30. Gordon & Co., Madras, 1946.

2. Electric lights and amenities for the town and the rural parts by an early Electrical Licence by a Corporation.

IV. *Educational and Cultural Needs*:

1. The local District Board High School may be taken over by the Devasthanam and run as a Hindu Mission School with

(*a*) A Boarding and a Hindu orphanage attached.

(*b*) A Thevara School attached to the temple, and a Theological Seminary for the Potris and Gurukkals for their training.

(*c*) The Devasthanam library: the *Saraswathi Pandaram* to be enlarged and extended; with a Radio fitted on the Sea-promenades.

(*d*) The publication of a Tamil periodical for the propagation of knowledge on Hindu religion and Ethics and popularise the *Thirup-pugazh* and the *Thirumurai* and *Nalayira-Prabandham*.

Names of Festival Mandagapadithars

Avani Festival	Names of Mandagapadithars	Masi Festival	Name of Mandagapadithars
1st Day		1st Day	
2nd Day	Pandarasivan Pillai, Kulasekharapatnam		Same as of Avani Festival
,,	Tahsildar Andiappa Pillai, Srivaikuntam	2	Do.
3rd Day	T. S. Shanmukha Moopanar, Pettai	3	Do.
4th ,,	Chenthilkatha Moopanar	4	Do.
5th ,,	The Raja of Ramnad	5	Do.
6th ,,	The Pandara Sannithigal, Thiruvavaduthurai Mutt	6	Do.
7th ,,	Ramachandra Pillaiyyan, Tirunelveli	7	R. Manakavalaperumal Pillai, Palamcottah
8th ,,	Pingalanesa Mudaliar, Palamcottah, and Alwarappa Pillai, Srivaikuntam	8	
8th Night	1. The Zamindar, Uthumalai Estate	8	Same as of Avani Festival
	2. R. M. K. Sudalaimuthu Chettiar		Do.
9th Day	1. Swaminatha Naicker	9 1.	Do.
	2. Katta Bomman Naicker	2.	Do.
	3. Duraiswami Thevar, Puchikadu	3.	Do.
10th ,,	(Car Decoration) Aditya Nadar, Kayamoli and Kumaraswami Mudaliar, Srivaikuntam	10	Do.
11th ,,	1. The Yathaval Community (in general)	11 1.	Do.
	2. Float Thiruvengadam Pillai, Pattarpuram	2.	Nagaraththar Community of Chettinad
12th ,,	The Sengunthar Community (in general)		The Sengunthar Community

Skanda Sashti Festival

1st Day The Pandarasannithi Avl. of Thiruvavaduthurai Mutt.
2nd ,, T. S. Kandaswami Pillai and Rao Saheb T. S. Palaniappa Pillai of Kulasekharanpattinam.
3rd ,, Muthukrishna Mudaliar, Tiruchendur.
4th ,, Arasappa Iyer and Ramaswami Iyer, Do.
5th ,, Sivasubramania Pillai, Do.
6th ,, T. M. Arumugham Pillai, Do.
7th ,, 1. Muthuvaikunta Nadar, Nattaththi
2. The Raja of Ettayapuram.

LIST OF LANDED PROPERTIES

Sri Subrahmania Swami Devasthanam, Tiruchendur

Serial No.	District	Taluk	Village	Wet Lands Acres	Wet Lands Cents	Dry Lands Acres	Dry Lands Cents	Puramboke Acres	Puramboke Cents	Approximate Annual Income Paddy (Kottahs)	Approximate Annual Income Cash Rs.	Approximate Annual Income Cash a.	Remarks
1	Tirunelvely	Tiruchendur	குன்று மேலையன் சாத்தான் கோவில்	...	...	79	86	...	...	...	31	0	பனை
2	Do.	Do.	ராணி மகராசபுரம் ...	2	34	73	41	...	...	...	197	0	
3	Do.	Do.	Kayalpatnam ..	14	97	...	...	...	...	44	...	...	
4	Do.	Do,	Arumugamangalam ...	...	...	...	97	...	...	...	...	...	தென்னை,
5	Do.	Srivaikuntam	Perur ...	53	39	4	96	...	...	418	...	...	இளநீர் வரவு
6	Do.	Do.	South-Karseri ...	...	...	7	74	...	...	...	...	...	
7	Do.	Do.	Tholappanpannai ...	2	81	...	...	...	...	5	...	...	கட்டளை
8	Do.	Tirunelvely	Tirunelvelly ... ஊருடையான் குடியிருப்பு	...	41	...	...	...	...	5	...	...	
9	Do.	Do.	Melapalayam ...	1	91	...	...	...	...	...	28	0	
10	Do.	Ambasamudram	Shermadevi ...	105	35	1	95	...	...	985	...	...	
11	Do.	Do.	Omanallur D. 122-92, S. 125-13, A, B, C Class: 110-74	358	79	513	83			2250	...	...	
	Do.	Do.	Sengulam ..	S. 7	52	8	47						
	Do.	Do.	Tharuvai ...	S. 3	97	...	...						
12	Ramnad	Perunali								நஞ்சை		14	மரக். 4 படி
	Do.	Do.	திம்மநாதபுரம் ...	...	...	8	32	...	...	...	65	0	
13	Cuddapah	Payalakunta	...	...	...	90	...						கட்டளை
14	Travancore	Marthandam	Arudesampathu: ஏழுதெங் குப்பிறையிடம் ...	...	...	1	75	...	...	...	100	0	
			Inam **Mittahs**										
15	Tirunelvely	Tiruchendur	Thiruppani Puthantharuvai	123	58	1497	49	900	...	...	2700	0	திர்வை வரவு மட்டும்
16	Do.	Srivaikuntam	,, Chettyapathu ...	...	...	...	...	...	...	...	180	0	Do.
17	Do.	Do.	Perurani Mittah, Perurani & Ramasamipuram Villages..	...	...	...	...	...	...	...	2150	0	Do.

LIST OF LANDED PROPERTIES

Sri Subrahmania Swami Melagopuram Tiruppani, Tiruchendur

Serial No.	District	Taluk	Village	Wet Lands Acres	Wet Lands Cents	Dry Lands Acres	Dry Lands Cents	Puramboke Acres	Puramboke Cents	Approximate Annual Income Paddy Kottahs	Approximate Annual Income Cash Rs.	a.	Remarks
1	Tirunelvely	Tiruchendur	East Tiruchendur ...	...	...	44	85	...	...	...	440	0	பனை
2	Do.	Do.	Sonankattuvilai ...	1	62	...	...	...	...	12	...	...	
3	Do.	Do.	Suganthalai ...	...	84	...	...	..	...	6	...	...	
4	Do.	Ambasamudram	Mela-Ambasamudram ...	...	...	...	55	...	...	...	...	...	கட்டிடம்
5	Do.	Koilpatti எட்டயாபுரம் சமஸ்தானம்	Shanmugapuram (கரிசல்) ...	...	...	...	...	...	...	...	46	0	
6	...	Do.	Mullur ...	...	...	3	92	...	...	..	25	0	
7	Do.	Srivaikuntam:	சிவபுரம் மிட்டா: குலயங்கரிசல் ...	6	78	...	...	...	...	...	300	0	
			Mittahs										
8	Tirunelvely	Srivaikuntam	*Thimmarasapuram Mittah* 1. Thimmarasapuram 2. Dhalavaipuram 3. Mahilammapuram	...	...	..	...	...	...	..	2200	0	தீர்வைமட்டும்

திருச்செந்தூர் ஸ்ரீ சுப்பிரமணியசுவாமி பிரபந்தங்கள்

வரிசை எண்	நூற் பெயர்	செய்யுள் அல்லது உரைநடை	ஆண்டு	ஆக்கியோர் பெயர்
1	திருமுருகாற்றுப்படை	செய்யுள்		நக்கீரர்
2	திருச்செந்தூர்க் கலிவெண்பா			குமரகுருபர சுவாமிகள்
3	திருச்செந்தூர் அகவல்			திருச்சிற்றம்பல நாடிகள்
4	திருச்செந்தூர் கோவை			சர்க்கரைப் புலவர்
5	திருச்செந்தூர் திருப்புகழ்			அருணகிரிநாத சுவாமிகள்
6	திருச்செந்திற் கலம்பகம்			சுவாமிநாத தேசிகர்
7	திருச்செந்தூர் தலபுராணம்			வென்றிமாலைக் கவிராயர்
8	திருச்செந்தூர் நிரோட்டக யமக அந்தாதி (இதழகலந்தாதி)			சிவப்பிரகாச சுவாமிகள்
9	திருச்செந்தூர் நொண்டி நாடகம்	எட்டுப்பிரதி	1737	முத்தாலங்குறிச்சி கந்தசாமிப் புலவர்
10	திருச்செந்தூர் பரணி			
11	திருச்செந்தூர் பிள்ளைத்தமிழ்			பகழிக்கூத்தர்
12	திருச்செந்தூர் பதிகங்கள்			ஞானசித்த சுவாமிகள்
13	திருச்செந்திலரசு			பாலகவி L. R. நாதன்
14	திருச்செந்தூர் பிரபந்தங்கள் : வெண்பா அந்தாதி முதல் 16 நூல்கள்			வண்ணச்சரபம் : முருகதாசசுவாமிகள் என்னும் ஸ்ரீ தண்டபாணி சுவாமிகள்

திருச்செந்தூர் ஸ்ரீ சுப்பிரமணியசுவாமி பிரபந்தங்கள்

(தொடர்ச்சி)

வரிசை எண்	நூற் பெயர்	செய்யுள் அல்லது உரைநடை	ஆண்டு	ஆக்கியோர் பெயர்
15	திருச்செந்தூர் பதிகம்	செய்யுள்		புழலை. திருநாவுக்கரசு முதலியார்
16	செந்தில் வெண்பா, செந்திலாதிபன் திருவருட்பா			குருவிக்குளம்: குமரதாசன் என்னும் அருட்கவி வெள்ளச்சாமிப் பாவலர்
17	செந்திற் குமரேசர் அந்தாதி			தூத்துக்குடி: மு. சுப்பராய பிள்ளை
18	இரட்டையாசிரிய மகுடவிருத்தப் பதிகம், வண்ணப் பதிகம்			திருநெல்வேலி: ஒ. அருணசலத் தொண்டைமான்
19	ஸ்கந்த சஷ்டி உத்ஸவப் பெருமை			தேவஸ்தான வெளியீடு: A. C. S. கந்தசாமி ரெட்டியார்; A. முத்தைய பிள்ளை, B.A., B.L.
20	சந்த மஞ்சரி			கோபாலசமுத்திரம் ச. சண்முகதாச பிள்ளை
21	மாதப்பதிகம், வாரப் பதிகம்			
22	கோபுரப்பதிகம்			சிந்துபூந்துறை: B.B. நாராயணசாமி நாயுடு
23	திருச்செந்திலந்தாதி			திருநெல்வேலி: D. நெல்லையப்ப பிள்ளை
24	மாசிலாமணிமாலை, கந்தர்பதிகம், போற்றிமாலை	செய்யுள்		கவிராஜ பண்டிதர்: ஜகவீர பாண்டியன்

திருச்செந்தூர் ஸ்ரீ சுப்பிரமணியசுவாமி பிரபந்தங்கள்

(தொடர்ச்சி)

வரிசை எண்	நூற் பெயர்	செய்யுள் அல்லது உரைநடை	ஆண்டு	ஆக்கியோர் பெயர்
25	தோத்திரப் பாக்கள்			பூதப்பாண்டி: வே. சுடலைமுத்துப் பிள்ளை
26	மும்மணிக்கோவை, தண்டகமாலை			ஆத்தூர்: இராமலிங்கம் பிள்ளை
27	பதிற்றுப்பத்தந்தாதி			சிதம்பரவேலுப் பிள்ளை
28	அஷ்டபந்தனக் கும்பாபிஷேகக் கும்மி			K. V. ஈஸ்வர பாகவதர்
29	திருச்செந்தூர் தலவரலாறு	உரைநடை	1941	ரா. சண்முகசுந்தரம் செட்டியார்
30	திருச்செந்தில் திகழ்மணி மாலை			இராமாநுசம்புதூர் சிவசுப்பிரமணிய பிள்ளை
31	செந்திலாண்டவன் கீர்த்தனை			மாரியப்ப சுவாமிகள்
32	திருச்செந்தூர் வைகாசி விசாகமலர்		1944	சாமி ஆறுமுகனார்
33	திருச்செந்திற்கோவை, ஞானதீப மென்னும் செந்திலாதிபன்	செய்யுள்	1945	யாழ்பாணம்: சி. திருநாவுக்கரசு பிள்ளை
34	திருச்செந்தூர் மாலை	(மலையாளம்)	1930	பிரகாசகன் S.T. ரெட்டியார், கொல்லம்
	A Political and general History of the District of Tinnevelly		1881	The Rt. Revd. R. Caldwell, D.D., LL.D., Bishop.
	Tinnevelly District Gazetteer		1917	H. R. Pate, I.C.S.

Chief Events

About 1648 A.D.	The depredations of the Dutch and the carrying away of the idol of Arumugha Nainar and the others.
1651 A.D.	'Thai' 23—The Lord's figure recovered (by Vadamalaiappa Pillaiyyan) and re-installed in the temple.
1868 April to 1909	Mouna Swami's commencement of the Tiruppani.
1872 to 1884	Kasi Swami's participation in the Tiruppani.
1880	Completion of the three Temple cars by Mouna and Kasi Swamies.
1909-February 8th	Prathista of the present monolithic figure of Subrahmanyam with Ashtabandhana and Kumbabishegam performed at the time by Trustees Chavadi Thirumalaikholundu Pillai of Tinnevelly and S. Veda Murthi Mudaliar of Mela Cheval.
1910 to 1940	Arumukha Swami's participation in the Tiruppani, and concluding it.
1923	Gold-plated Dwaja-sthambas in the first prakara and another copper-plated one in the second inner prakara consecrated.
1940 June 7th	Arumukha Swami passed away.
1941 June 26th	Ashtabandhana Kumbabishega of the temple by the Devasthanam, the entire temple renovations being completed.
1942	Vallinayaka Swami, the author of cement concrete eovered pathways, passed away.
1946 Nov. 14th	Temple thrown open for worship for all communities of Hindus and Hindu Harijans.

History of the Tirunelveli District as forming part of the Pandyan Kingdom :

The Pandya Kingdom and Dynasty can be traced several centuries before Christian era. The dawn of history found the greater portion of the modern Tirunelveli district as the southern-most portion of the Pandya country. It had not then its present separate existance.* Potigai, 6,800 ft. in height, was its noble mountain, forming the highest in the Tirunelveli range of ghats; and, Tambraparani, its fruitful river which took its rise on it. Earliest tradition represents the eponymous ancestors of the Pandyas, Cheras and Cholas as three brothers who at first lived and ruled in common at Korkai† now an obscure village four miles from the mouth of the Tambraparani in the modern Srivaikuntam taluk. Eventually a separation took place, the Pandyan remaining at home, while Cholan and Cheran went forth to seek their fortunes, and founded kingdoms of their own to the North and West. The Cholas ruled in the modern Madura, Tanjore, Trichinopoly and South and North Arcot districts, and at the highest point of greatness extended their influence as far as the Kurnool district. The Cheras established themselves in Travancore, Malabar and Coimbatore, and the Pandyas in Madura and Tirunelveli.

The name Pandya is derived variously; from the Tamil and Malayalam, பண்டு *Pandu* ancient, though that is a very tempting derivation; and from the Sanskrit *Pandu,* பாண்டு the name of the father of the five Pandava brothers. The latter form *Pandya,* in the sense of a descendent of Pandus is mentioned by Katyayana, the immediate successor of

*It was not till the incorporation of the Kingdom of Madura, including its various districts and dependencies into the territories under the rule of the Nawab of Arcot about A.D. 1744, that the district of Tirunelveli came to be regarded, at first for revenue purposes alone, as independent of, or at least as distinct from the district of Madura.

†By its geographical position and the evidences of archaeology, Korkai the emporium referred to by the Greeks was one of the greatest cities of the early Pandyas. Korkai was well-known to the writer of the *Periplus Maris Erythrai* (about 80 A.D.) and to Ptolemy (A.D. 140). The Pandyan King is often referred to in the poems as well as in inscriptions as Korkai-azhi the "Lord of Korkai."

Panini and approved of by Prof. Max Muller. It is evident that the kings of this race by their adoption of this name meant to claim kindred with the celebrated Pandava brothers, and the marriage of Arjuna with the daughter of the Pandya king seems to have been recorded or invented as an evidence of their relationship.

Regarding the Pandya antiquity much might be said. All the Greek and earliest references† are to him, and little of the Chola or the Chera. It is said that at an early period, six centuries before Christ, the King of Tambapanni (Ceylon) sent over ambassadors to negotiate an alliance with the Pandyas. The Pandya king gave his daughter as requested, and she was accompanied to Ceylon by a great retinue of maidens, who were given in marriage to Vijaya's companions. Vijaya is said to have bestowed on his Pandya father-in-law annually, two lakhs worth of Chanks* and pearls. This makes it certain that the Pandya kingdom was in existence before the arrival in Ceylon of Vijaya and his colony of adventurers, that is, before the introduction into Ceylon of Aryan civilization which can hardly have been later than 500 B.C. This seems to carry up the era of the

---

†1. Asokan inscriptions.

2. Notices in 1. Mahawamso; 2. The Mahabharatha; 3. The writings of Megasthenis; 4. Greek Geographers after the Christian era.

3. Reference after the visit of the Greeks and before the composition of the Mahawamso in the Brihat-samhita, an astrological work of Varaha-Mihira, an Indian astronomer who lived in A.D. 404 who mentions 'the Pandya King', the river Tambraparani and the Chank and Pearl fisheries.

4. The திருத்தொண்டர் புராணம் of Siva's sacred devotees.

5. The Singhalese annals.

6. The writings of Muhammadan and Persian historians, Wassaf, Rashiduddin and Amir Khusru.

7. Memoirs of Marco Polo—the Venetian traveller's reference to 'Sender-Bandi-Dewar.'

8. Wilson's Historical sketch of the Kingdoms of the Pandyas.

*The *Chanks* (Turbinella rapa), the greater number of them used in commerce are found in the sea adjacent to the mouth of the river, in-bedded in the alluvium and at that early period when the delta was being formed. They seem to have been used throughout North India as an instrument of music (or rather of noise) and much used as a material for making ornaments.

first introduction of Aryan civilisation into the Pandya country, probably at Korkai, to a very early period, say about 700 B.C. The earliest indubitable reference however to the Pandya kingdom in the records of northern India is in one of Asoka's Inscriptions of about 269 B.C. One such contains the proud statement that the "conquest through the sacred law extended to the South where the Chodas and the Panidas, (*i.e.,* the Pandya) dwell as far as Thambapanini" (the Tambraparani) and indicates if not a political conquest, at least the acceptance by the Cholas and the Pandyas of the Buddhist religion. It is to the second and third centuries B.C. that the inscriptions found in the fairly numerous caverns and stone beds of the Madura and Tirunelveli districts have been assigned. Indeed, till the seventh century A.D. the Cholas, and more certainly the Cheras and Pandyas seem to have remained untouched by pressure from the great empires of the north which extended their power from time to time from northern into Central India.

The Rise of the Christian Missions in Tirunelveli district

The advent of the Portuguese on the Tirunelveli coast marks the commencement of the labours of the Christian Missions in Tirunelveli, and, the first was the Roman Catholics from 1532 A.D. The earliest to be converted were the *Paravas* or fisherman caste. They engaged themselves in the pearl fishing for the Portuguese which brought them enormous wealth. This raised the envy and a conflict with the local Muhammedans. On this, the Paravas supplicated the aid of the Portuguese in Cochin. The Muhammedans were chastised. As soon as that object was accomplished, Michal Vaz, the Vicar General of the Bishop set about baptising the Paravas all along the coast, in accordance with the agreement into which their representatives had entered. The result was that the entire Parava caste adopted the religion of their Portuguese deliverers, and received baptism. Thus began the christianising influence of the Mission. Ten years later, towards the close of 1542, Francis Xavier, the celebrated missionary appeared on the scene and laboured amongst the Paravas on the Tirunelveli coast for two more years. Going about from village to village with bell in hand, he

collected in every village a large concourse of people, whom he proceeded to instruct and baptise by repeating the Creed of the Christian faith.

In 1606 Robert de Nobile established the Jesuit mission in Madura. By this time, according to the Bishop of Cochin, the Christians numbered more than 60,000 in all the coast. And still the work progressed. But Nobile was not content with the conversions of the Paravas. His ambition was to claim converts from the higher castes and communities. He professed that he belonged to the nobility from Rome, was clad in saffron robes of a Hindu Sanyasin, had his தண்டகம் and கமண்டலு practised mantras and yoga, learnt to speak the Tamil language fluently, practiced vegetarianism, took food prepared by Brahmin and lived amongst them. These however it is said, did not help him much. By 1689–1690, the mission had established a congregation at Kamaiya-nayakan-patti village in the Ettaiyapuram Zamindari, and had also enlisted the active sympathy of their Zamindar, Kechila aga-vira Rama Ettappa Nayaka. He gave his help and sympathy to the mission priests. The course of missionary work, however, did not run smooth owing to the coming in of the Dutch, and the expulsion of the Portuguese from Tuticorin.

This settled down to a quiet in about 1750. Constantius Beschi the celebrated missionary priest of the Society of Jesus just then appeared on the scene. It was now 200 years after Xavier. Beschi was an Italian, born on the 8th November 1680. He became a member of the Society of Jesus in 1698 and commenced his missionary career in Tirunelveli in 1710. Having arrived in India two years earlier, Beschi took up the garb of a Hindu Guru, wore white turbans, sandals on his feet, bore a staff in his hand, went in palanquin, sat cross legged on tiger skins and employed caste servants. His work however progressed.

During the seven years that he stayed at Tirunelveli to begin his missionary life, he laid the foundation of his marvellous knowledge of Tamil and his still more marvellous skill in making use of the knowledge he acquired. A list of Beschi's numerous works in verse and prose, in Tamil and in

Latin, will be found in the *Madras Literary Journal* for April 1840. His greatest work, the *Tembavani* was published in 1726. His *Vethiyar Olukkam,* an excellent prose work for the use of catechists was written in 1727. Then followed a series of writings, 'lexicons and grammars.' *Sathura-Akarathi* is the best known and almost the first of the Tamil dictionaries after the English model. He adopted a native name, *Dhairyanathaswami-yar,* a translation of his own christian name Constantius, and; after the publication of *Tembavani,* the title by which he is now universally known *Vira-maha-muni* in Tamil, *Virama-muni* the great champion devotee.

He had various vicissitudes of fortune, as from 1736 to 1740 he was employed as Dewan to Chanda Sahib, and had a grant of four villages in Trichinopoly district. As Chanda Sahib fell, he made his escape first to the Marava country, that is to Ramnad and then to the Tirunelveli coast where he took up his last abode at Manapar (Manapad-literally Manal-padu the sandy lagoon), then a Dutch possession, and a small trading town with a considerable Roman Catholic population far away from the reach of hostilities. Beschi was Rector of Manapar in 1744 and died in 1746 in the 66th year of his age and the 40th of his residence in India, and buried in the chancel of the Church. Some years after Beschi's death trouble began to gather round the mission of the Jesuits all over the world, until in 1838, the two Jesuit missionaries Father Martin and Duranquet arrived at Palamcottah to re-commence their ancient mission in Tirunelveli.

The history of the missions of the church of England commenced in 1771. Just before the close of the 18th century, Swartz a man of apostolical simplicity, devotion and zeal first visited Palamcottah in 1778. The widow of a Brahman, Clorinda was baptised by him. Soon after, she set herself to erect a small church in the fort, through the help of two English gentlemen. Schwartz dedicated it to the worship of God. The congregation of it was 40 in 1780 and in conse-quence of it he sent from Tanjore an able catechist—Satya-nathan to take care of it. H. Jaenicke, a German of the S.P.C.K. arrived and commenced his labours in Palamcottah,

and the congregation grew to 403. Jaenicke was not long spared as he died in 1800.

The most important event of the time was the commencement in 1797 of that movement towards Protestant Christianity amongst the *Shanars* in Tirunelveli which has directly or indirectly contributed so largely to the improvement of the district, and which has been the precursor of so many similar movements in different parts of the country. The revival of Jaenicke's mission after years of neglect, by the arrival of missionaries of the Society for the propagation of the Gospel, and the establishment of the mission of the Church Missionary Society in Tirunelveli owing to the representations and efforts of the Rev. J. Hough, Chaplain at Palamcottah from 1816 to 1820 gave good results.

Bishop Caldwell was another S.P.G. Missionary and luminary, who in addition to his missionary work had immortalised himself with his linguistic studies by the publication of *The Comparative Grammar of the Dravidian Languages.* In recognition of his merits, the University of Glasgow conferred on the author the degree of LL.D., an honour which Durham followed up in 1873 with the degree of a Doctor of Divinity. Dr. Caldwell's next book produced in 1881 was his "History of Tinnevelly"—published by the Madras Government at their expense. In 1881 appeared Dr. Caldwell's last work—Record of the Early History of the Tinnevelly Mission of the S.P.C.K. and S.P.G.

The work of Rev. Dr. G. U. Pope (1820-1907) who joined the Church of England and was employed under the auspices of the S.P.G. in Tirunelveli has to be referred to. He came under the influence of the genius of the Tamil people, their language and literature while in Tirunelveli. He left for Oxford in 1880 and laboured for 20 years for Tamil. What he had achieved in the translations of the *Kural, Naladiyar* and *Tiruvachakam* during his after labours in the University of Oxford is too well-known. And more than these, the Christian Mission owes him the work at Sawyerpuram, which he developed into the Chief S.P.G. Educational Centre. These missionary efforts were res-

ponsible for the subsequent conversions and the vast Christianising work which has so far been achieved.

Tirunelveli and its Men of Letters

Of the three crowned heads of the South, the Pandya's proud claim was that Tamil was born in his territory, and nurtured in his fame. The Pothigai Hills* was his, and it was famed as the abode of the Sage Agastya the Tamil Mamunivar. He not only gave the Tamil language and its incomparable grammar Aghattiam, (which save for a few of its *sutrams* is now lost) but also other outstanding works on medicine, alchemy, mystic theology and kindred arts and sciences held in great esteem.

Notwithstanding Madura, being the capital city of the Pandyas, where the king resided with his galaxy of poets and authors and the Tamil Sangam,—(a collegium of men of letters, who gave their imprimateur to works they considered classical and gave the writer a place in their board) the other parts of the kingdom, especially the Thenpandi-Nadu தென் பாண்டி நாடு comprising the Tirunelveli country, prided in a number of *literati* famed for their writings. A number of theologians, also claim their nativity there.

The lives of Saint *Kumara-gurupara-swamigal,* the author of *Kandhar-kalivenbha* and other writings; and *Venrimalai Kavirayar,* the author of *Tiru-chendur-Stala-puranam* have briefly been referred to *infra.* Saint Kumaraguruparaswami (1625–1688 A.D.) was a contemporary of Saint Tulsidas; and during his stay at Benares between the years 1658–1688 won the admiration of the Nawab of

Pothigai more commonly called Pothiyam, or Pothiva-ma-malai is a noble conical mountain, the highest in the Tirunelveli range of ghats, being 6,800 feet in height is regarded by poets as the distinguishing mountain of the Pandyas. One of the titles of the Pandya kings being Lord of Pothiyam. It is usually called Agastyar's hill from the tradition that the great rishi, when he retired from the world after spreading the Tamil Culture took up his abode in its inaccessible recesses. He is referred to as the family priest of the Pandyas, also in Kalidasa's Raghuvamsa. VI. 61, and in *Irayanar Ahap-porul.* There is a shrine to Agastya at Tiruchendur, near the Mudaliyar mantapa and where daily worship is conducted; and a recent one consecrated to him at Chidambaram by Tiruvalar V. V. C. R. Murugesa Mudaliyar and inspired by Sri la sri Sadhu Swamigal of Palani.

Benares, and Emperor Aurangazeb (1658_1707) at Delhi. The latter granted him land, whereon he built and founded the Kumaraswami Mutt, also the kedar ghat on the bank of the Ganges with the Kedareswarer temple. Goddess Meenakshi at Madura appeared as a girl and sat and heard the அரங்கேற்றம் of மீனாட்சியம்மைப் பிள்ளைத்தமிழ் (the lyrical verses on Sri Meenakshi). He acquired complete mastery of the Hindustani language by an invocation of சகல கலா வல்லி மாலை to Sarasvati, the Goddess of learning. He won in a disputation with those learned in this language, and rode a lion to meet in audience the Emperor Aurangazeb. The Kasi Mutt at Tiruppanandal is his foundation in South India. Its benefactions are many, and for the endowments of its present Head Sri la sri Kasi Vasi Arul-nandi-Thambiran, see *appendix*.

Nammalvar

To name a few others, the first and probably the oldest of these was *Nammalvar* one of the twelve alvars and the founder of the Sri Vaishnava or Visisht-advaitha school of Hindu Theology. He was born at Kurugur on the southern bank of the Tambraparani, the modern Alvartirunagari (the holy city of the Alvar), the place re-named as such in his honour.

The real name of the Alvar is Sadagopa and his father Kari-maran claimed to be a scion of the Pandya dynasty. Nammalvar as one of the twelve savants of the Vaishnava cult has contributed one thousand of the 4,000 verses of the liber sacrorum, the Nalayira-prabhandham or *Tiruvoi-mozhi* of the Vaishnavas. Even to this day the temple of Sri Adinathaswami owes its interest to its association with Nammalvar. It is said that his parents, the king Maran Kari and his queen were childless, and prayed to Vishnu for a son. The god replied that he would answer their prayer and that he himself would be born to them. "Like the coming of the rising Sun, decked with *Vakula* flowers, 'the infant Nammalvar was born and on the 11th day was taken to be bathed in the river, and there after presented in the temple of Adinatha. It is said the Child refused to return home with its parents, and was left under the tamarind tree near by, which

exists to this day but bears no fruit. There the young God in man remained for 16 years, opening neither his mouth, nor eyes, rapt in meditation on the Lord Vishnu. In the end, Vishnu himself appeared before Nammalvar. So overjoyed was the disciple at the sight, that his voice broke forth into verse; and this it was that came to be known as the Prabandham or Tiruvoimozhi "the words of the sacred mouth," the standard exposition of Vaishnava philosophy. The sage Madhura Kavi, who was at the time lying prostrate at the feet of the Alvar caught the verses from his master's lips and gave them to the world. The result of recent research place the author in about the middle of the 8th century A.D.

Peria Alvar and Sri Andal, are two of the Alvar-apostles of Vishnu who claim their nativity in Srivilliputtur. The first is Vishnu-Chittan or Pattar-Piran, and the second "பெரியாழ்வார் பெற்றெடுத்த பெண்பிள்ளை" two of the most honoured and loved of Vishnu's saints. Their lives and works are patterns of life and Devotion, and should be studied *in extenso* in their devotional lyrics in the *Nalayira Prabandham.*

Manavala Mamuni

Manavala Mamuni was another notable Vaishnava ascetic (1370-1443 A.C.), who claims his nativity at Alvartirunagari. He was the chief disciple of Tiruvoimoli Pillai. His principal works are his commentaries on 1. Periyalvar Tirumozhi; 2. Gnana Sara and Parameya Sara; (3) Pramana Therattu for Idu, and five others. He left eight great disciples, each of whom was the founder of a line of apostles who have come to our own times. There is a mutt in his honour in the North Mada street of this sanctuary of the Vaishnava cult, a shrine in his honour at Pudukkudi *alias* Parankusanallur and a sanctuary in his name in the South and Uttara streets in Srirangam, which has continued so from his former residences here.

Sivagnana-Munivar *alias* Sivagnana Yogiswarar.

Sivagnana-Munivar, a Vellala of Vikramasingapuram near Ambasamudram, was perhaps the greatest publicist of the truths of Saiva Siddhanta. While he was hardly five, he

chanced to meet in the street certain Tambirans of Tiruvavaduthurai and invited them to his house. He accompanied them to the Mutt, where he sat at the feet of Velappa II, and mastered Saiva Siddhanta and Pandara Sastras and became a Thambiran. His works are referred to in the "History of Tiruvavaduthurai Mutt" *infra.* His works are legion, the *Dravida Maha-Bhashyam,* being the monument of the author's scholarship. There is a mutt and library perpetuating his memory in the land of his nativity at Vikramasingapuram, and, where annual conferences are arranged by one of his descendants Tiru: Sivagnanam Pillai, an advocate of Ambasamudram. Sivagnana-Munivar was a great thinker, commentator, philosopher, poet, grammarian and controversialist. He had a number of disciples of whom Kachiappa Munivar, Chidambaranatha Munivar, Thottikkalai Subrahmanya Munivar and Ramnad Somasundaram Pillai may be mentioned.

Villiputturar

Villiputturar is another native of Tirunelveli district. His valued contribution was a Tamil poetical version of the *Mahabharatha.* He was a Vaishnava Brahmin by birth and known as Sarva Bhauma Ayyangar. Either because the work was written at Srivilliputtur or that he belonged to that place he came to be known as Villiputturar. The date of the author of this work is not known, and possibly he flourished about 200 years ago in the age of the Nayak rulers of Madura.

Parimelalagar

Another literary luminary belonging to Tirunelveli whose name claims to occupy a place in the literary history of the Tamil country is *Parimelalagar* a commentator on the *Kural.* His name is here placed to class among the *literati* of the first merit as his உரை or commentary is deemed the first of its kind. The more is the reason also, that in the common opinion of the Tamils the best of all poems is Tiruvalluvar's *Kural,* and the best of all commentaries is Parimelalagar's commentary thereon. The date of the writer is unknown. He is believed by some to have lived in the Karisalkadu or black cotton soil country in the northern parts of Tirunelveli.

The Tirunelveli District has also been famous in contributing a *parambarai* of literati known as Kaviroyars and who had contributed very largely to the abounding literature of the period. Among whom may be mentioned Tirukuta Rajappa Kaviroyar, whose திருக்குற்றாலக் குறவஞ்சி and fourteen *prabandhas* are popular. Nalla Veerappa Kaviroyar of Ramnad, Sankaramurti Pulavar of Tuticorin are a few among many others. Mention has also to be made that this portion of the country has been foremost in fostering the ancient Cadjan manuscripts of the Tamil classics, and which had largely supplied them to Maha-maho-padhyaya V. Swaminathayyar Avergal, and but for whose early and memorable labours, the Tamil classics might still be a sealed book of the Tamils.

A Note:

* *Vide* Epi: Rep.: 1912 p. 75. One of the temple inscriptions speaks of a shrine to Nakkira deva (p. 17, *infra*) bespeaking highly of the literary atmosphere of the times when famous poets were idolised and worshipped as Saints in shrines specially built for them. This shrine is non-existent now possibly left over in the recent renovations. A recent one in the first prakara of the temple is that for Saint Arunagirinathar, the author of *Tiruppugazh*. It is significant that in the locality, there is a shrine for Sage Agastya—on the way leading to the temple. Mention has also to be made here to the temple of Uttara Valutheeswarar at Perungulam six miles from Arumuga Mangalam near Eral, where in that temple built in remembrance of the reigning King Ukkira Pandya—the figures of the 49 Sangam poets are installed and receive worship. The great Temple at Madura has likewise the Poets corner, *the Sangam Irunthar Koil*—சங்கமிருந்தார் கோயில் on the northern-western corner of the first prakara of the Sundareswarar temple, and here the poets and Shiva Linga receive daily worship.

THIRU-CHEER-ALAIVAI*

in Tiru-murug-arrup-padai

Muruga with his six faces and twelve hands as Shanmukha graces *Tiru-Cheer-Alaivai*: Tiruchendur. The poet describes the coming in of Muruga borne by பிணிமுகம் the celestial elephant and of the special attributes of his faces and arms.

ll. 78-88. Muruga comes "borne aloft on elephant, swiftly striding, irresistible as death, fleet as the risen wind, on

**Vide*: Studies and Translations—Sir Ponnambalam Arunachalam 1937.

whose brow, scarred deep with sharp goad, unfading wreaths and medals toss, and bells of alternate peal ring on either side,—beauteous gems of changing sheen flash like lightning on His crown, five shapes in one and wrought consummately; bright pendant ear-rings of varied work shine like stars clinging around the moon, shedder of light on far lands.

89–102. In the minds of sages who with unfaltering devotion follow their own life, visions arise of His glorious faces: One face spreadeth afar rays of light, perfectly lighting the world's dense darkness; one face with gracious love seeking, granteth the prayers of His beloved devotees: one face watcheth over the sacrificial rites of the peaceful ones who fail not in the way of the Scriptures; one face searcheth and pleasantly expoundeth hidden meanings, illumining every quarter like the moon; one face with wrath, mind filling, equality ceasing, wipeth away his foes and celebrateth the battle sacrifice; one dwelleth smiling with slender waisted Veda maid, pure-hearted Valli.

103–126. Twice three faces thus each its part fulfill. On His shoulders erect,—where rosy lines stretch from broad, beautiful medalled breast and where rest luminous weapons, glorious in His strength, having pierced the breasts of foes, —one arm is raised to guard the sires that move in the heavenly sphere; one arm wields the elephant-goad, one arm rests on well-clad thigh; two arms whirl the lance and beauteous, broad shield, one arm on the breast shines; one with garlands is decked, one arm with armlet decked is waved aloft; one arm tolls with double peal sweet bell; one arm sheds plenteous rain from the dark blue clouds; one arm crowns celestial maids with wedding wreaths; thus twelve arms their due parts performing, diverse celestial drums sounding, strong horns blowing loud, drum and white conch like thunder resounding, peacock of varied plumes from His victorious banner calling, He speedeth across the heavens to all-praised, beauteous Alai-vai."*

---

*Alai-vai—the sacred spot of the everlasting waves—Tiruchendur —*vide* also p. 5.

Note: The text of the Poem immediately follows.

அநுபந்தம்

உ
குகமயம்.

திருச்செந்தூர்

தோத்திரப் பாடற்றிரட்டு

—: x :—

[திருச்சீரலை வாயில் முருகன் ஆறுமுகங்களோடும் பன்னிரண்டு கரங்களோடும் சென்று தங்குபவன் என்று சொல்லும் வாயிலாக அவனுடைய திருமுகங்களின் செயல்களையும் திருக்கரங்களின் செயல்களையும் நக்கீரர் விரித்துரைக்கிறார்.]

1. **நக்கீரர் :**

வைந்நுதி பொருத வடுவாழ் வரிநுதல்
வாடா மாலை யோடையொடு துயல்வரப்
படுமணி யிரட்டும் மருங்கிற் கடுநடைக்
கூற்றத் தன்ன மாற்றரு மொய்ம்பின்
கால்கிளர்ந் தன்ன வேழ மேற்கொண்டு
ஐவே றுருவின் செய்வினை முற்றிய
முடியொடு விளங்கிய முரண்மிகு திருமணி
மின்னுறழ் இமைப்பில் சென்னிப் பொற்ப
நகைதாழ்பு துயல்வரூஉம் வகையமை பொலங்குழை
சேண்விளங் கியற்கை வாண்மதி கவைஇ
அகலா மீனின் அவிர்வன விமைப்பத்
தாவில் கொள்கைத் தம்தொழில் முடிமார்
மனன்நேர் பெழுதரு வாள்நிற முகனே
மாயிருள் ஞாலம் மறுவின்றி விளங்கப்
பல்கதிர் விரிந்தன் றொருமுகம்; ஒருமுகம்
ஆர்வலர் ஏத்த அமர்ந்தினி தொழுகிக்
காதலின் உவந்து வரம்கொடுத் தன்றே; ஒருமுகம்
மந்திர விதியின் மரபுளி வழாஅ
அந்தணர் வேள்வியோர்க் கும்மே; ஒருமுகம்
எஞ்சிய பொருள்களை ஏமுற நாடித்
திங்கள் போலத் திசைவிளக் கும்மே; ஒருமுகம்
செறுநர்த் தேய்த்துச் செல்சமம் முருக்கிக்
கறுவுகொள் நெஞ்சமொடு களம்வேட் டன்றே; ஒருமுகம்
குறவர் மடமகள் கொடிபோல் நுசுப்பின்

மடவரல் வள்ளியொடு நகைஅமர்ந் தன்றே; ஆங்குஅம்
மூவிரு முகனும் முறைநவின்று ஒழுகலின்
ஆரம் தாழ்ந்த அம்பகட்டு மார்பில்
செம்பொறி வாங்கிய மொய்ம்பில் சுடர்விடுபு
வண்புகழ் நிறைந்து வசிந்துவாங்கு நிமிர்தோள்
விண்செலல் மரபின் ஐயர்க்கு ஏந்தியது
ஒருகை; உக்கம் சேர்த்தியது ஒருகை;
நலம்பெறு கலிங்கத்துக் குறங்கின்மிசை அசைஇயது ஒருகை;
அங்குசம் கடாவ ஒருகை; இருகை
ஐயிரு வட்டமொடு எஃகு வலம்திரிப்ப; ஒருகை
மார்பொடு விளங்க; ஒருகை
தாரொடு பொலிய; ஒருகை
கீழ்வீழ் தொடியொடு மீமிசைக்கொட்ப; ஒருகை
பாடுஇன் படுமணி இரட்ட; ஒருகை
நீல்நிற விசும்பின் மலிதுளி பொழிய; ஒருகை
வான்அர மகளிர்க்கு வதுவைசூட்ட; ஆங்குஅப்
பன்னிரு கையும் பாற்பட இயற்றி
அந்தரப் பல்லியம் கறங்கத் திண்காழ்
வயிர்எழுந்து இசைப்ப வால்வளை ஞரல
உரம்தலைக் கொண்ட உரும்இடி முரசமொடு
பல்பொறி மஞ்ஞை வெல்கொடி அகவ
விசும்பு ஆறாக விரைசெலல் முன்னி
உலகம் புகழ்ந்த ஓங்குஉயர் விழுச்சீர்
அலைவாய்ச் சேறலும் நிலைஇய பண்பே; அதாஅன்று.

—திருமுருகாற்றுப்படை - திருச்சீரலைவாய்

உன்னை ஒழிய ஒருவரையும் நம்புகிலேன்
பின்னை ஒருவரையான் பின்செல்லேன்—பன்னிருகைக்
கோலப்பா வானோர் கொடியவினை தீர்த்தருளும்
வேலப்பா **செந்தி** வாழ்வே. (5)

முருகனே **செந்தி** முதல்வனே மாயோன்
மருகனே ஈசன் மகனே—ஒருகைமுகன்
தம்பியே நின்னுடைய தண்டைக்கால் எப்பொழுதும்
நம்பியே கைதொழுவேன் நான். (7)

—திருமுருகாற்றுப்படை-வெண்பா

2. திருநாவுக்கரசு சுவாமிகள்

கள்ளிமுது காட்டி லாடி கண்டாய்
காலனையுங் காலாற் கடந்தான் கண்டாய்
புள்ளியுழை மானின் றோலான் கண்டாய்
புலியுரிசே ராடைப் புனிதன் கண்டாய்

வெள்ளிமிளிர் பிறைமுடி மேற்சூடி கண்டாய்
வெண்ணீற்றான் கண்டாய் **நஞ்செந்தின் மேய**
வள்ளிமணா ளற்குத் தாதை கண்டாய்
மறைக்காட் டுறையு மணாளன் றானே.

—திருமறைக்காடு - திருத்தாண்டகம்.

3. அருணகிரிநாதர் :

விறல்மார னைந்து மலர்வாளி சிந்த
மிகவானி லிந்து — வெயில்காய
மிதவாடை வந்து தழல்போல வொன்ற
வினைமாதர் தந்தம் — வசைகூறக்
குறவாணர் குன்றி லுறைபேதை கொண்ட
கொடிதான துன்ப — மயல்தீரக்
குளிர்மாலை யின்க ணணிமாலை தந்து
குறைதீர வந்து — குறுகாயோ;
மறிமா னுகந்த இறையோன் மகிழ்ந்து
வழிபாடு தந்த — மதியாளா
மலைமார்பு சிந்த அலைவேலை யஞ்ச
வடிவே லெறிந்த — அதிதீரா
அறிவா லறிந்து னிருதா ளிறைஞ்சு
மடியா ரிடைஞ்சல் — களைவோனே
அழகான செம்பொன் மயில்மே லமர்ந்து
அலைவா யுகந்த — பெருமாளே.

முந்து தமிழ் மாலை கோடிக் கோடி
சந்தமொடு நீடு பாடிப் பாடி
முஞ்சர்மனை வாசல் தேடித் தேடி — யுழலாதே
முந்தைவினை யேவ ராமற் போக
மங்கையர்கள் காதல் தூரத் தேக
முந்தடிமை யேனை யாளத் தானு — முனைமீதே
திந்திதிமி தோதி தீதித் திதி
தந்ததன தான தானத் தான
செஞ்செணகு சேகு தாளத் தோடு — நடமாடுஞ்
செஞ்சிறிய கால்வி சாலத் தோகை
துங்கஅநு கூல பார்வைத் தீர
செம்பொன்மயில் மீதி லேயெப் போது — வருவாயே
அந்தண்மறை வேள்வி காவற் கார
செந்தமிழ்சொல் பாவின் மாலைக் கார
அண்டருப கார சேவற் கார — முடிமேலே
அஞ்சலிசெய் வோர்கள் நேயக் கார
குன்றுருவ ஏவும் வேலைக் கார
அந்தம்வெகு வான ரூபக் கார — எழிலான

சிந்துரமின் மேவு போகக் கார
விந்தைகுற மாது வேலைக் கார
செஞ்சொலடி யார்கள் வாரக் கார — எதிரான

செஞ்சமரை மாயு மாயக் கார
துங்கரண சூர சூறைக் கார
செந்தில்நகர் வாழு மாண்மைக் கார — பெருமாளே.

—திருப்புகழ்.

4. குமரகுருபர சுவாமிகள்:

* * * * * * *

* * * * * —தேசுதிகழ்
பூங்கயிலை வெற்பிற் புனைமலர்ப்பூங் கோதையிடப்
பாங்குறையு முக்கட் பரஞ்சோதி - யாங்கொருநாள்
வெந்தகுவர்க் காற்றாத விண்ணோர் முறைக்கிரங்கி
ஐந்து முகத்தோ டதோமுகமுந் - தந்து
திருமுகங்க ளாறாகிச் செந்தழற்க ணாறும்
ஒருமுகமாய்த் தீப்பொறியா றுய்ப்ப - விரிபுவனம்
எங்கும் பரக்க விமையோர்கண் டஞ்சுதலும்
பொங்கு தழற்பிழம்பைப் பொற்கரத்தால் - அங்கண்
எடுத்தமைத்து வாயுவைக்கொண் டேகுதியென் றெம்மான்
கொடுத்தளிப்ப மெல்லக் கொடுபோய் - அடுத்ததொரு
பூதத் தலைவகொடு போதியெனத் தீக்கடவுள்
சீதப் பகீரதிக்கே சென்றுய்ப்பப் - போதொருசற்று
அன்னவளுங் கொண்டமைதற் காற்றாள் சரவணத்திற்
சென்னியிற்கொண் டுய்ப்பத் திருவுருவாய்—முன்னர்
அறுமீன் முலையுண் டழுதுவிளை யாடி
நறுநீர் முடிக்கணிந்த நாதன்—குறுமுறுவற்
கன்னியொடுஞ் சென்றவட்குக் காதலுருக் காட்டுதலும்
அன்னவள்கண் டவ்வுருவ மாறினையும்—தன்னிரண்டு
கையா லெடுத்தணைத்துக் கந்தனெனப் பேர்புனைந்து
மெய்யாறு மொன்றாக மேவுவித்துச்—செய்ய
முகத்தி லணைத்துச்சி மோந்து முலைப்பால்
அகத்துள் மகிழ்பூத் தளித்துச்—சகத்தளந்த
வெள்ளை விடைமேல் விமலன் கரத்திலளித்து
உள்ள முவப்ப வுயர்ந்தோனே—கிள்ளைமொழி
மங்கை சிலம்பின் மணியொன்ப திற்றோன்றுந்
துங்க மடவார் துயர்தீர்ந்து—தங்கள்
விருப்பா லளித்தநவ வீரருக்குள் முன்னோன்
மருப்பாயுந் தார்வீர வாகு—நெருப்பிலுதித்து
அங்கட் புவன மனைத்து மழித்துலவுஞ்
செங்கட் கடாவதனைச் சென்றுகொணர்ந்—தெங்கோன்
விடுக்குதியென் றுய்ப்பவதன் மீதிவர்ந் தெண்டிக்கும்

நடத்தி விளையாடும் நாதா—படைப்போன்
அகந்தை யுறைப்பமறை யாதி யெழுத்தொன்று
உகந்த பிரணவத்தி னுண்மை—புகன்றிலையாற்
சிட்டித் தொழில்தனைச் செய்வதெங்ங னென்றுமுனங்
குட்டிச் சிறையிருத்துங் கோமானே—மட்டவிழும்
பொன்னங் கடுக்கைப் புரிசடையோன் போற்றிசைப்ப
முன்னம் பிரமமொழிந்தோனே—கொன்னெடுவேல்
தாரகனு மாயத் தடங்கிரியுந் தூளாக
வீர வடிவேல் விடுத்தோனே—சீரலைவாய்த்
தெள்ளு திரைகொழிக்குஞ் செந்தூரிற்—போய்க்கருணை
வெள்ள மெனத்தவிசின் வீற்றிருந்து வெள்ளைக்
கயேந்திரனுக் கஞ்ச லளித்துக் கடல்சூழ்
மயேந்திரத்திற் புக்கிமையோர் வாழச்—சயேந்திரனுஞ்
சூரனைச்சோ தித்துவரு கென்றுதடந் தோள்விசய
வீரனைத்தூ தாக விடுத்தோனே—காரவுணன்
வானவரை விட்டு வணங்காமை யாற்கொடிய
தானவர்கள் நாற்படையுஞ் சங்கரித்துப்—பானு
பகைவன் முதலாய பாலருடன் சிங்க
முகனைவென்று வாகை முடித்தோய்—சகமுடுத்த
வாரி தனிற்புதிய மாவாய்க் கிடந்தநெடுஞ்
சூருடலங் கீண்ட சுடர்வேலோய்—போரவுணன்
அங்கமிரு கூறு யடன்மயிலுஞ் சேவலுமாய்த்
துங்கமுட னேர்த்தெழுந்து தோன்றுதலும்—அங்கவற்றுட்
சீறுமர வைப்பொருத சித்ரமயில் வாகனமா
ஏறி நடாத்து மிளையோனே—மாறிவரு
சேவற் பகையைத் திறல்சேர் பதாகையென
மேவத் தனித்துயர்த்த மேலோனே—மூவர்
குறைமுடித்து விண்ணங் குடியேற்றித் தேவர்
சிறைவிடுத்தாட் கொண்டளித்த தேவே—மறைமுடிவாஞ்
சைவக் கொழுந்தே தவக்கடலே வானுதவுந்
தெய்வக் களிற்றைமணஞ் செய்தோனே—பொய்விரவு
காம முனிந்த கலைமுனிவன் கண்ணருளால்
வாமமட மானின் வயிற்றுதித்துப்—பூமருவு
கானக் குறவர் களிகூரப் பூங்குயில்போல்
ஏனற் புனங்காத் தினிதிருந்து—மேன்மைபெறத்
தெள்ளித் தினைமாவுந் தேனும் பரிந்தளித்த
வள்ளிக் கொடியை மணந்தோனே—யுள்ளமுவந்து
ஆறு திருப்பதிகண் டாறெழுத்தும் அன்பினுடன்
கூறுமவர் சிந்தைகுடி கொண்டோனே—நாறுமலர்க்
கந்திப் பொதும்பரெழு காரலைக்குஞ் சீரலைவாய்ச்
செந்திற் பதிபுரக்குஞ் செவ்வேளே * *

* * * * * * * * *

—கந்தர் கலிவெண்பா.

5. **துறைமங்கலம்-சிவப்பிரகாச சுவாமிகள் :**

காதலை யாளின் றனக்காக் கிளைளிக் காயந்தந்தே
காதலை யானின் றனக்கா ரணைனடிக் கஞ்சங்களீங்
காதலை யானின்ற கங்கரைந் தேத்தரன் கண்ணியராக்
காதலி யானின்ற சங்கரன்சேய் செந்திற் காங்கேயனே. (29)

—திருச்செந்திநிரோட்டக யமக வந்தாதி.

6. **திருச்சிற்றம்பலநாடிகள்**

நந்தா ரலைவாயில் நண்ணியுல கேத்தவொளிர்
செந்தூர்த் திருவகவல் செப்புவேன்—இந்தூருஞ்
செஞ்சடையான் யானைச் சிரமுடையான் அன்பிலிகள
நெஞ்சடையான் பாத நினைந்து.

—

ஓமெனுந் தாரக வொண்பொருள் சிவனுக்
காமென மொழிந்தே அருட்குரு வானோன்

*　　　　*　　　　*　　　　*

*　　　　*　　　　*　　　　*

சாகா வரமுந் தந்திடு முடம்பிற்
போகாப் பீடை போக்கி ரட்சிக்கும்
வறுமை நீங்கும் வாழ்வுண் டாகுஞ்
செறிதரு மட்டமா சித்தியுங் கொடுக்குஞ்
சரியை கிரியை சார்ந்திடு மியோகந்
தெரிதரு ஞானமுஞ் செறிந்து வாழ்குவரே.

—திருச்செந்தூரகவல்

7. **பகழிக் கூத்தர் :**

கத்துந் தரங்க மெடுத்தெரியக்
　　கடுஞ்சூ லுளைந்து வலம்புரிகள்
கரையிற் றவழ்ந்து வாலுகத்திற்
　　கான்ற மணிக்கு விலையுண்டு
தத்துங் கரட விகடதட
　　தந்திப் பிறைக்கூன் மருப்பில்விளை
தரளந் தனக்கு விலையுண்டு
　　தழைத்துக் கழுத்து வளைந்தமணிக்
கொத்துஞ் சுமந்த பசுஞ்சாலிக்
　　குளிர்முத் தினுக்கு விலையுண்டு
கொண்ட றருநித் திலந்தனக்குக்
　　கூறுந் தரமுண் டுன்கனிவாய்

முத்தந் தனக்கு விலையில்லை
முருகா முத்தந் தருகவே
முத்தஞ் சொரியுங் கடலலைவாய்
முதல்வா முத்தந் தருகவே.

—திருச்செந்தூர்ப் பிள்ளைத்தமிழ் - முத்தப்பருவம் - 1

பேரா தரிக்கும் அடியவர்தம்
பிறப்பை யொழித்துப் பெருவாழ்வும்
பேறுங் கொடுக்க வரும்பிள்ளைப்
பெருமா னென்னும் பேராளா
சேரா நிருதர் குலகலகா
சேவற் கொடியாய்த் திருச்செந்தூர்த்
தேவா தேவர் சிறைமீட்ட
செல்வா வென்றுன் திருமுகத்தைப்
பாரா மகிழ்ந்து முலைத்தாயர்
பரவிப் புகழ்ந்து விருப்புடன்
அப்பா வாவாவென் றுனைப்போற்றப்
பரிந்து மகிழ்ந்து வரவழைத்தால்
வாரா திருக்க வழக்குண்டோ
வடிவேல் முருகா வருகவே
வளருங் களபக் குரும்பைமுலை
வள்ளி கணவா வருகவே.

— ஷை வருகைப் பருவம் - 9

8. **திருவாவடுதுறை யாதீனம் - சுவாமிநாத தேசிகர் :**

தாமரை பயின்ற நான்முகக் கடவுள்
எழுதா மறைப்பொருட் பழுதாங் குரைப்ப
வீங்கு மணிக்கடகந் தாங்கு திணிதடக்கை
முஞ்வருத் தியவா றின்னமும் வருத்த
விரும்பிய தாலெனத் திரும்பிட நஞ்சேய்
பாயிருள் பருகும் பல்கதிர்க் குழவி
ஞாயிறு சுறவெறி நான்முரி திரைமுகட்டு
எழுவது போல மழைதழை கலாபச்
செறிமயிர்ச் சிறையார் பொறிமயிற் புறத்துச்
சேயொளி மேனி திகழவிங் கெழுந்தனை
தெய்வவான் கரிணியு மொய்வரை யரிணியுந்
தூவலங் கயிலுஞ் சேவலங் கொடியும்
ஆறு முகமு நிறணி புயங்களும்
பண்டைய மறைபுகழ் தண்டையந் தாள்களுங்
கந்தநின் னுமருஞ் செந்திலம் பதியும்
வணங்கவு நினைக்கவும் வாழ்த்தவும்
இணங்கலிற் பரவினே னெனைவிதித் ததற்கே. (5)

—திருச்செந்திற் கலம்பகம்

9. **வெற்றி மாலைக் கவிராயர் :**

கருணைமா றாதுள் ளூறுங் கண்கள்பன் னிரண்டி னாலே
இருவினை களைந்த மேலோர்க் கினியவா னந்த மெல்லாம்
வரன்முறை பெருக்கி யன்னார் மனமெனுங் கோயிற் றாண்டாத்
திருவிளக் கொளியாம் வைவேற் செயந்தியம் பதியாய் போற்றி.

—திருச்செந்தூர்த் தலபுராணம்

10. **சரவணப் பெருமாட் கவிராயர் :**

செந்தினக ராள்சோமன் றேவர்முத லோர்பரவச்
செந்தினக ராள்பரம தேசிகா—வந்தெதிரே
முத்தனைவ ளைத்தரிமு ழக்குமத னுக்குமதி
சித்தனைவ ளைத்தழுவல் செய். (31)

—கந்த வருக்கச் சந்த வெண்பா

11. **பாம்பன் - குமரகுருதாச சுவாமிகள் :**

இளர்சிவக் கொழுந்தே தவர்மனக் கரும்பே
கெழுவருள் மாமணிக் குலமே
வளர்நலக் கிழியே யகவிளக் கொளியே
[illegible] மஞ்ஞமய றீர்க்குமெம் பரனே
களிமனத் துமையா ளருள்ரசக் கனியே
கயநிலைச் சீரலை வாயா
தனிமணிச் சரணு வுனைமறக் கினுநா
சாற்றிடுஞ் சரவண பவவே.

—திருவலங்கற்றிரட்டு - திருச்சீரலைவாய் - 5

பெற்றவ ரும்மறப்பார் பிறந்தார் மகரும் மறப்பார்
உற்றவ ளும்மறப்பா ளொருகா லமுநீ மறவாய்
அற்ற மறுத்தருள் வோருனை யன்றி யெவருளரே
தெற்றென வாட்படு வார்க்கருள் சிந்து புரத்தானே

—திருவலங்கற்றிரட்டு - திருச்சிந்துபுரம் - 8

The Royal Printing Works, Madras. M S. 175 C. 1000

திருச்செந்தூர்

[மாயக்கூத்தன்]

[இந்த புராதன ஸ்தலத்தில் 14-11-1946-ந்தேதியன்று ஹரிஜன ஆலயப் பிரவேசம் நடந்தது]

"நம் செந்தில்மேய வள்ளி மணாளற்குத் தாதை கண்டாய்" என்பது அப்பர் ஸ்வாமிகள் திருவாக்கு. முருகக் கடவுளின் அம்சமாகக் கொள்ளப்பெற்ற திருஞானசம்பந்த மூர்த்திகளால் "என் அப்பரே!" என்று போற்றப்பெற்ற பெருமை வாய்ந்தவர் அப்பர் ஸ்வாமிகள் எனவே முருகக்கடவுளே, தாம் அர்ச்சாரூபராய் திருச்செந்தூரிலே எழுந்தருளி யிருப்பதை ஒப்புக்கொள்கிறார் என்னலாம்.

வைதிக மதத்தையும் வேதங்களிலே விதிக்கப்பெற்ற யாக முதலிய் கர்மாக்களையும் புத்த ஜைன மதங்களின் கண்டனங்களினின்று காத்து அவ்வேதக் கருத்துகளை மீண்டும் நாடெங்கும் பரப்புவதற்காக ஸூத்திர பாஷ்யம் ஸ்ரீ கீதா பாஷ்யம் உபநிஷத்பாஷ்யம் முதலியவற்றை இயற்றிய ஸ்ரீ ஆதி சங்கராசாரிய ஸ்வாமிகள் அவ்வேதக்கிரியைகள் பலவும் தேசகால வர்த்தமானங்களை எதிர்பார்த்திருப்பனவாதலாலும், கலியுகத்திலே அவற்றை இயற்றிப் பெரும் புண்ணியத்தை நாமஸங்கீர்த்தனத்தாலும் பக்தியாலும் பெறலாமாதலாலும், அவரவர்கள் கொண்ட இஷ்டதெய்வங்களை ஸ்துதிப்பதற்காகப் பற்பல ஸ்தோத்திரங்களை இயற்றியருளினர். அவற்றுள் முக்கியமானது "ஸ்ரீ சுப்பிரமணிய புஜங்கம்" என்னும் பெயராலே வழங்கி வருவதாய் 33 சுலோகங்களைக் கொண்ட ஸ்தோத்திரம். இந்த 33 சுலோகங்களையுமே திருச்செந்தூரைப் பாடியவையென்று கொள்ளலாம். திருச்செந்தூரிலே மயில்வாகனனாய் சண்முகனாய், வள்ளி தேவஸேனா ஸமேதனாய் ஈராறு கண்ணினின்றும் கருணைமழை பொழிவோனாய் ஈராறு தடந்தோள்களாலும் அடியார்க்கு நேரு மின்னல்களைப் போக்குவதற்கான படைகளை யேந்தியவனாய் விளங்குகின்ற முருகப்பிரானே வேதத்தினுட்பொருளென்று விளக்குகிறார் முதலாவது சுலோகத்தாலே.

"மயில்மீ திவர்வனை மாவாக்கியத்தின் மறைபொருளைச்
செயிர்தீ ரழகனை முத்தர மனத்தனைச் செப்பு முத்தீ
பயிலுவர் தேவனை வேதப்பொருளைப் பரமசிவன்
உயிரா மிளவலைப் பர்ப்பரி பாலனைப் பேணுவனே.

அடுத்த நான்கு பாடல்களின் பொருள் வருமாறு:—

"என்னுடைய சன்னிதியை எப்பொழுது அடைகின்றார்களோ அப்பொழுதே மானிடர் பவக்கடலின் கரையை அடைந்தவராவர்"

என்று விளக்கிக்கொண்டு கடற்கரையிலே எவன் அமர்ந்துளானே பராசக்தி மகனை அத்தூயோனைத் துதிக்கின்றேன்.

கடலிலே உயர்ந்தெழுகின்ற அலைகள் எவ்வாறு கரையை அடைந்து நாசமுறுகின்றனவோ அவ்வாறே என்னுடைய சன்னதியை அடைந்ததும் அடியாரை வருத்துகின்ற ஆபத்துகள் அனைத்தும் நாசமுறுகின்றன என்று மானிடர்க்கு விளங்குமாறு அவ்வலைகளின் வரிசையைக் காட்டிக்கொண்டிருப்பவனை அக்குகக்கடவுளை என்னுடைய இதயத்தாமரையிலே எப்பொழுதும் அமர்த்திக்கொள்வேன்.

"நான் வாழுகின்ற மலை மீதேறி என்னைக் காணவருவோர், வெள்ளி மலை மீதேறிப் பரமனை யடைந்தவர்களே யாவர்" என்று சொல்லிக் கொண்டிருக்கிற கந்தமாதன பர்வதத்தின்மீது வீற்றிருக்கின்ற அந்த சண்முகக் கடவுள் எனக்கு நித்தியானந்தத்தைத் தருவானுகுக.

"பெருங்கடற்கரையிலே பெரும் பாவங்களையெல்லாம் அபகரித்துக் கொண்டும் முனிவரர்களுக்குப் பெரு நலமளித்துக்கொண்டும் விளங்கும் சுகந்தம் என்னும் மலைமீதுள்ள குகையிலே தன்னுடைச் சோதியாலே எங்கும் ஒளி பரப்பிக்கொண்டும் அடியார்களைத் துயரற்றவர்களாக்கிக் கொண்டும் வாழுகின்ற அந்த குகப்பிரானை அடைவோம் வாருங்கள்.

'யாரும் வரலாமா?' என்னும் கேள்வியைத் தாமே கேட்டுக்கொண்டு அதற்கு விடை கூறுகிருர்கள். பரம காருணிகர்களான பகவத்பக்தர்கள் 'அறமுயல் முனிவோர்க்கும் பத்துடையடியார்க்கும் அவரவர் வேண்டுவன அளித்தருள் தெய்வங்களை எங்கும் காணலாம். ஆனல் அந்நிய ஜாதியார்க்கும் தம்மையே தாம் அளிக்கும் தெய்வம் வேறென்றில்லை, குகப்பெருமானை யல்லால்" என்று அறுதியிடுகிருர்கள். பிறவியில் தாழ்ந்தவர்கள் வரலாமென்ருலும் கர்ம சண்டாளர்களாய் குஷ்டம் அபஸ்மாரம் க்ஷயம், மேகநோய் கொடுஞ்சுர வகைகள், பைத்தியம், குன்மநோய் முதலிய கரும வியாதிகளாலே வருந்துவோரும் பேய் பிசாசுகளாலே பீடிக்கப்படுவோரும் வரலாமோ என்ருல், "அவர்களும் வரலாம், அவர்களுடைய தீராத நோய்களையெல்லாம் தீர்ப்பதற்காகவே இலை விபூதியை அருளுகிருன். தாரகாசுரன் முதலானோரைக் கொன்றழித்த குமரக்கடவுள்" என்கிருர் மற்ருெரு சுலோகத்திலே.

இந்த இலை விபூதிப் பிரசாதமும் பகவத் பக்தர்களாலே ஸ்தாபிக்கப்பெற்ற போற்றிகளின் பூஜையும் இன்றும் திருச்செந்தூருக்குத் தனிப் பெருமையைத் தருகின்றன.

முருகக் கடவுளைத் தலந்தோறும் சென்று தரிசித்துத் திருப்புகழ் பாடிய அருணகிரிநாதர் இத்தலத்திற்கு நூற்றுக்கு மேற்பட்ட திருப்புகழ்களைப் பாடியுள்ளார். அவற்றுள் இத்தலத்தின் மகிமையை பரமபதமாய செந்தில் என்றும் கயிலைமலையனைய செந்தில் என்றும் கூறி

கந்தரலங்காரத்திலே தம்முடைய மனத்தை நோக்கி "நீ செந்திலோன் திருக்கைவேல் என்கிலை; கொற்ற மயூரம் என்கிலை; வெட்சித் தண்டைக்கால் என்கிலை மனமே! எங்ஙனே முத்தி காண்பதுவே!" என்று செந்திலைத் தொழுதே முத்தி பெறலாம் என்று விளக்குகிறார். திருச்சன்னிதியிலே வந்து நின்று குமரக்கடவுளை வணங்கி நிற்கும் மயிலைப் போற்றுகிறார்.

"கோலமுறு செந்திநகர் மேவு குமரன் சரண
கோகனதம் அன்பொடு வணங்கு மயிலே" என்று.

தாமும் "துணைவ! குணதர! சரவணபவநம! முருக! குருபர! வளரறு முக! குக!" என்று வணங்குகிறார். "செந்தில்வேலனுக்குத் தொண்டனாகிய நான்" என்று பெருமை கொள்கிறார். "உள்ளத் துயரை ஒழித்தருளாய் ஒருகோடி முத்தம் தெள்ளிக்கொழிக்குங் கடற்செந்தில்மேவிய சேவகனே! வள்ளிக்கு வாய்த்தவனே! மயிலேறிய மாணிக்கமே!" என்று வேண்டுகிறார். "அழகான செம்பொன் மயில்மேல் அமர்ந்து அலைவாய் உகந்த பெருமாளே! இருளாய துன்பம் மருள் மாயம் வந்து எனை ஈர்வது என்றும் ஒழியாதோ?" என்று வினவுகிறார். தாமும் வள்ளி நாயகியாக மாறிவிடுகிறார்.

"குறவாணர் குன்றில் உறைபேதை கொண்ட
கொடிதான துன்ப மயல்தீரக்
குளிர் மாலையின்கண் அணிமாலை தந்து
குறைதீர வந்து குறுகாயோ?—என்று கூவுகிறார்.

இத்தலத்தின் பெருமைகளை அமைத்துப் பாடிய புராணமும் உண்டு. கோயிற் பிராகாரத்திலே திருமால் பள்ளிகொண்டிருக்கிறார். கோயிலிற்குப் போவதற்காக சமுத்திர ஸ்நானஞ் செய்யுமுன் உவர்க் கடலின் அருகிலேயே பருகு நீர்க் கிணறாக அமைந்த நாழிக்கிணற்று நீரிலே ஸ்நானஞ் செய்வது வழக்கம். மூலஸ்தானத்திலே முருகப்பிரான் ஒரு திருமுகத்தோடு விளங்குகிறார். கோயில் வாசலை நோக்கிக்கொண்டு நித்தியோத்ஸவ மூர்த்தியாக மயில்மீது ஆறு முகங்களோடும் உபய நாச்சியரோடும் காட்சி யளிக்கிறார். தென்றலும் ஆறுமுகக் கடவுளைத் தரிசிக்க வருவதுபோன்று மெல்ல அடியார்களை நெருக்கிக்கொண்டு திருச்சன்னிதிக்குள்ளே புகுகின்றது. பிள்ளைப்பேறு பெறாதவர்கள் சன்னிதிக்கு எதிருள்ள மண்டபத்திலே குமரக் கடவுளை நினைத்துக் கொண்டு ஒரு மண்டலம் வாசமிருப்பதைக் காணலாம். **"கலியுக வரதன் முருகன்"** என்பதையும் கண்கூடாக இத்தலத்திலே காணலாம்.

—**தினமணி**

SRI ADI SANKARACHARYA'S SUBRAHMANYA BHUJANGA :

An Introductory Note by

Tiruppugazhmani, Rajyasevapravina T. M. Krishnaswami Ayyar.

Subrahmanya Bhujanga stotra of Sri Sankaracharya is a production of rare merit invaluable to the seeker of the grace of Lord Kumara. In the concentrated meditation of His divine form the heart of the great Sankaracharya took flood and over the flood of his piety the *Bhujanga Stotra* floated forth in verse. The very beginning connotes the psychology of its birth. Forgetful of the self and hence of all acquired knowledge and mastery of learning and poesy stood the Great World Teacher before the altar of Sri Shanmugha at Tiruchendur. The Lord entered His heart, verses flowed. The Acharya knew not. This Stotra, even as the *Bhujanga Stotra* is the outcome of the Acharya's ecstasy. It is the high road that connects the human mind with the divine ecstasy. An earnest recital of the stotra, repeated with zest and earnestness induces the ecstasy of which it is the product. This is the value of the great works of *Atma Anubhava* of the Great ones. The *Bhavas* and the philosophy bear instructive analogy to the *Anubhuthi* of Sri Arunagiri. God Subrahmanya is the one God for all, of all castes and creeds inclusive of the out-castes and un-touchables so called. Through His Grace man can effect the conquest of His senses and by attuning His will with the Supreme become the master of His fate and the rich recipient of Divine Bliss. This theme of the Skanda Purana is found replete in this *Bhujanga Stotra.* May the World profit by this publication.

THE SUBRAHMANYA ASHTOTRA

To this is added the *Ashtotra*—108 names of the Lord descriptive of His powers, Form, mercy and achievements. Even one recital every day is bound to produce a harmonious and equable mental atmosphere, which is the true *sine quo non* of a successful life. The Great Ones have blessed the World with these stotras that with their aid people may ascend to the heights of Ecstasy from which they sprang. Will they be disappointed in this or the succeeding generations ? Let humanity answer.

|| ஸ்ரீரஸ்து ||

ஸுப்ரமண்ய ஸ்தோத்ரம்



ஸுப்ரமண்ய புஜங்க ஸ்தோத்ரம்

ஸதா பாலரூபாபி விக்னாத்ரி ஹந்த்ரீ
மஹாதந்தி வக்த்ராபி பஞ்சாஸ்யமான்யா |
விதீந்த்ராதி ம்ருக்யா கணேசாபிதாமே
விதத்தாம் ஸ்ரியம்காபி கல்யாண மூர்த்தி || (1)
நஜாநாமி சப்தம் நஜாநாமி சார்த்தம்
நஜாநாமி பத்யம் நஜாநாமி கத்யம் |
சிதேகா ஷடாஸ்யா ஹ்ருதி த்யோததேமே
முகான்னிஸ் ஸரந்தே கிரச்சாபி சித்ரம் || (2)
மயூராதிரூடம் மஹாவாக்ய கூடம்
மனோஹாரி தேஹம் மஹச்சித்த கேஹம் |
மஹீதேவ தேவம் மஹாவேத பாவம்
பஜே லோகபாலம் பராசக்திபுத்ரம் || (3)
யதா ஸன்னிதானம் கதா மானவாமே
பவாம்போதிபாரம் கதாஸ்தே ததைவ |
இதிவ்யஞ்ஜயன் ஸிந்துதீரேய ஆஸ்தே
தமீடே பவித்ரம் பராசக்திபுத்ரம் || (4)
யதாப்தேஸ் தரங்கா லயம்யாந்திதுங்கா
ஸ்ததைவா பதஸ்ஸந்நிதௌ ஸேவதாம்மே |
இதீவோர்மி பங்க்தீர் ந்ருணாம் தர்சயந்தம்
ஸதாபாவயே ஹ்ருத்ஸரோஜே குஹம்தம் || (5)
கிரௌ மன்னிவாஸேநராயேதி ரூடாஸ்
ததா பர்வதே ராஜதே தேதிரூடா: |
இதீவ் ப்ருவந் கந்தசைலாதிரூடா:
ஸதேவோமுதேமேஸதா ஷண்முகோஸ்து || (6)
மஹாம்போதிதீரே மஹாபாப சோரே
முனீந்த்ரானுகூலே ஸுகந்தாக்ய சைலே |
குஹாயாம வஸந்தம் ஸ்வபாஸா லஸந்தம்
ஜனார்திம் ஹரந்தம் ச்ரயாமோ குஹம்தம் || (7)
லஸத் ஸ்வர்ணகேஹே ந்ருணாம் காமதோஹே
ஸுமஸ்தோ மஸஞ்சன்ன மாணிக்ய மஞ்சே |
ஸமுத்யத் ஸஹஸ்ரார்க துல்ய ப்ரகாசம்
ஸ்தா பாவயே கார்த்திகேயம் ஸுரேசம் || (8)
ரணத்தம்ஸகே மஞ்சுலேத்யந்த சோணே
மனோஹாரி லாவண்ய பீயூஷபூர்ணே |

மனஷ்ஷட்ப தோமே பவக்லேஶ தப்த:
ஸதாமோததாம் ஸ்கந்ததே பாதபத்மே || (9)
ஸ்வர்ண பதிவ்யாம்பரைர் பாஸமானம்
க்வணத் கிங்கிணீ மேகலா ஶோபமானம் |
லஸத்தேம பட்டேன வித்யோதமானம்
கடிம்பாவயே ஸ்கந்ததே தீப்யமானம் || (10)
புளிந்தேஶ கன்யா கன போகதுங்க
ஸ்தன லிங்கன ஸக்த காஶ்மீரராகம் |
நமஸ்யாம்யஹம் தாரகாரே தவோர:
ஸ்வபக்தாவனே ஸர்வ தாஸானுராகம் || (11)
விதௌக்ளுப்ததண்டான் ஸ்வலீலாத்ருதண்டான்
நிரஸ்தேப ஶுண்டான் த்விஷத்கால தண்டான் |
ஹதேந்த்ராரி ஷண்டான் ஜகத்ராண ஶௌண்டான்
ஸதாதே ப்ரசண்டான் ஶ்ரயேபாஹு தண்டான் || (12)
ஸதா ஶாரதா: ஷண்ம்ருகாங்கா யதிஸ்யு:
ஸமுத்யந்தயேவ ஸ்திதாஶ் சேத்ஸமந்தாத் |
ஸதா பூர்ணபிம்பா: கலங்கைஶ்ச ஹீநர:
ததாத்வந்முகாநாம் ப்ருவேஸ்கந்தஸாம்யம் || (13)
ஸ்புரந்மந்தஹாஸை: ஹைம்ஸானி சஞ்சத்
கடாக்ஷாவளீ ப்ருங்க ஸங்கோ ஜ்வலானி |
ஸுதாஸ்யந்தி பிம்பா தராணீஶ ஸூனோ
தவாலோகயே ஷண்முகாம்போருஹாணி || (14)
விஶாலேக்ஷு கர்ணாந்த தீர்கேஷ்வ ஜஸ்ரம்
தயாஸ்யந்திஷு த்வாதஶஸ்வீக்ஷணேஷு |
மயீஷத்கடாக்ஷ: ஸக்ருத் பாதிதஶ்சேத்
பவேத்தே தயாஶீல காநாமஹானி: || (15)
ஸுதாங்கோத்பவோ மேஸி ஜீவேதிஷட்க
ஜபந்மந்த்ரமீஶோ முதாஜிக்ரதே யான் |
ஜகத்பார ப்ருத்ப்யோ ஜகன்னததேப்ய:
கிரீடோஜ்வலேப்யோ நமோ மஸ்தகேப்ய: || (16)
ஸ்புரத் ரத்னகேயூர ஹாராபிராம
ஶ்சலத் குண்டல ஶ்ரீலஸத் கண்டபாக: |
கடௌ பீதவாஸா: கரே சாருஶக்தி:
புரஸ்தாந் மமாஸ்தாம் புராரேஸ்தனூஜ: || (17)
இஹாயாஹிவத்ஸேதி ஹஸ்தாந் ப்ரஸார்யா
ஹ்வயத்யா தராச் சங்கரேமாதுரங்காத் |
ஸமுத்பத்ய தாதம் ஶ்ரயந்தம் குமாரம்
ஹராஶ்லிஷ்டகாத்ரம் பஜே பாலமூர்திம் || (18)
குமாரேஶ ஸூனோ குஹஸ்கந்த ஸேனா
பதே ஶக்திபாணே மயூராதிரூட |

புளிந்தாத்மஜா காந்த பக்தார்திஹாரின்
ப்ரபோ தாரகாரே ஸதாரக்ஷமாம் த்வம் || (19)
ப்ரஶாந்தேந்த்ரியே நஷ்டஸக்ஞே விசேஸ்டே
கபோத்காரிவக்த்ரே பயோத்கம்பிசாத்ரே |
ப்ரயாணோன்முகே மய்யநாதே ததாநீம்
த்ருதம்மே தயாலோ பவாக்ரே குஹத்வம் || (20)
க்ருதாந்தஸ்யதூதேஷு சண்டேஷுகோபாத்
தஹச்சிந்திபிந்தீதி மாம்தர் ஜயத்ஸு |
மயூரம் ஸமாருஹ்ய மாபைரிதி த்வம்
புரஶ் ஶக்திபாணிர் மமர யாஹி ஶீக்ரம் || (21)
ப்ரணம்யாஸகிருத் பாதயோஸ்தே பதித்வா
ப்ரஸாத்ய ப்ரபோ ப்ரார்த்தயேனே கவாரம் |
நவக்தும் க்ஷமோஹம் ததாநீம்க்ருபாப்தே
நகார்யாந்தகாலே மனாகப்யு பேக்ஷா || (22)
ஸஹஸ்ராண்ட போக்தா த்வயா சூரநாமா
ஹதஸ்தாரகஸ்ஸிம்ஹ வக்த்ரஶ்சதைத்ய: |
மமாந்தா ஹ்ருதிஸ்தம் மனக்லேஶ மேகம்
நஹம்ஸி ப்ரபோ கிமகரோமி க்வயாமி || (23)
அஹம் ஸர்வதா துக்கபாரா வஸன்ன:
பவான் தீனபந்துஸ் த்வதன்யம் நயாசே |
பவத் பக்திரோதம் ஸதாக்லுப்தபாதம்
மமாதிம் த்ருதம் நாஶயோ மாஸுதத்வம் || (24)
அபஸ்மார குஷ்ட க்ஷயார்ஶ: ப்ரமேஹ
ஜ்வரோன்மாத குல்மாதிரோகர்மஹாந்த: |
பிஶாசாஶ்ச ஸர்வே பவத்பத்ர பூதிம்
விலோக்ய க்ஷணாத்தாரகாரே த்ரவந்தே || (25)
த்ருஶிஸ்கந்த மூர்த்தி: ஶ்ருதௌ ஸ்கந்த மூர்த்தி:
முகேமே பவித்ரம் ஸதா தச்சரித்ரம் |
கரேதஸ்ய கிருத்யம் வபுஸ்தஸ்ய ப்ருத்யம்
குஹே ஸந்துலீனா மமாஶேஷ பாவா: || (26)
முனீனாமுதாஹோ ந்ருணாம் பக்திபாஜாம்
அபீஷ்டப்ரதா: ஸந்தி ஸர்வத்ர தேவா: |
ந்ருணா மந்த்ய ஜானாமபி ஸ்வார்த்ததானே
குஹாத் தேவமன்யம் நஜானே நஜானே || (27)
களத்ரம் ஸுதா பந்துவர்க: பஶுர்வா
நரோ வாதநாரீ க்ருஹேயே மதீயா: |
பஜந்தோநமந்த: ஸ்துவந்தோ பவந்தம்
ஸ்மரந்தஸ்ச தேஸந்து ஸர்வே குமார || (28)
ம்ருகா: பக்ஷிணோ தம்ஶகாயேசதுஷ்டாஸ்
ததாவ்யாதயோப்பாத காயே மதங்கே—

பவச்சக்தி தீக்ஷ்ணக்ரபின்னஸ்ஸுதுரே
விநஶ்யந்து தேசூர்ணித க்ரௌஞ்ச ஶைல || (29)
ஜநித்ரீ பிதாச ஸ்வபுத்ராபராதம்
ஸஹேதே நகிம் தேவஸேனாதி நாத |
அஹம் சாதிபாலோ பவான் லோகதாத:
க்ஷமஸ்வாபராதம் ஸமஸ்தம் மஹேஶ || (30)
நம: கேகினே ஶக்தயே சாபிதுப்யம்
நமஶ்சாக துப்யம் நம: குக்குடாய |
நமஸ்ஸிந்தவே ஸிந்து தேஶாய துப்யம்
புன: ஸ்கந்தமூர்தே நமஸ்தே நமோஸ்து || (31)
ஜயானந்தபூமன் ஜயாபாரதாமன்
ஜயாமோககீர்தே ஜயானந்தமூர்தே |
ஜயானந்தஸிந்தோ ஜயாஶேஷபந்தோ
ஜயத்வம் ஸதாமுக்திதானேஶஸூனோ || (32)
புஜங்காக்ய வ்ருத்தேனக்லுப்தம் ஸ்தவம்ய:
படேத் பக்தியுக்தோ குஹம்ஸம்ப்ரணம்ய |
ஸபுத்ராந் களத்ரம் தனம் தீர்க்கமாயு:
லபேத் ஸ்கந்த ஸாயுஜ்யமந்தேநரஸ்ஸ: || (33)

ஸுப்ரமண்யாஷ்டோத்தர ஶத நாமாவளி

ஓம் ஸ்கந்தாய நம:
குஹாய நம:
ஷண்முகாய நம:
பாலநேத்ரஸுதாய நம:
ப்ரபவே நம: (5)
பிங்களாய நம:
க்ருத்திகா ஸூனவே நம:
ஶிகிவாஹனாய நம:
த்விஷ்டபுஜாய நம:
த்விஷண்ணேத்ராய நம: (10)
ஶக்திதராய நம:
பிஶிதாஶிப்ரபஞ்ஜனாய நம:
தாரகாஸுர ஸம்ஹாரிணே நம:
ரக்ஷோபல விமர்தனாய நம:
மத்தாய நம: (15)
ப்ரமத்தாய நம:
உன்மத்தாய நம:
ஓம் ஸுரஸைன்ய ஸுரக்ஷகாய நம:
தேவஸேனாபதயே நம:
ப்ராஜ்ஞாய நம: (20)
க்ருபாளவே நம:
பக்தவத்ஸலாய நம:
உமாஸுதாய நம:
ஶக்திதராய நம:
குமாராய நம: (25)
க்ரௌஞ்சதாரணாய நம:
ஸேனான்யே நம:
அக்னிஜன்மனே நம:
விஶாகாய நம:
ஶங்கராத்மஜாய நம: (30)
ஶிவஸ்வாமினே நம:
கணஸ்வாமினே நம:
ஸர்வஸ்வாமினே நம:
ஸனாதனாய நம:

ஓம் அனந்தஶக்தயே நம: (35)
அக்ஷோப்யாய நம:
பார்வதீ ப்ரிய நந்தனாய நம:
கங்காஸுதாய நம:
ஶரோத்பூதாய நம:
ஆத்மபுவே நம: (40)
பாவகாத்மஜாய நம:
ஜ்ரும்பாய நம:
ப்ரஜ்ரும்பாய நம:
உஜ்ரும்பாய நம:
கமலாஸன
ஸம்ஸ்துதாய நம: (45)
ஏகவர்ணாய நம:
த்விவர்ணாய நம:
த்ரிவர்ணாய நம:
ஸுமனோஹராய நம:
சதுர்வர்ணாய நம: (50)
பஞ்சவர்ணாய நம:
ப்ரஜாபதயே நம:
அஹர்பதயே நம:
அக்னிகர்பாய நம:
ஶமீகர்பாய நம: (55)
விஶ்வரேதஸே நம:
ஸுராரிக்னே நம:
ஹரித்வர்ணாய நம:
ஶுபகராய நம:
வாஸவாய நம: (60)
வடுவேஷப்ருதே நம:
பூஷ்ணே நம:
கபஸ்தினே நம:
கஹனாய நம:
சந்த்ரவர்ணாய நம: (65)
களாதராய நம:
மாயாதராய நம:
மஹாமாயினே நம:
கைவல்யாய நம:
ஶங்கராத்மஜாய நம: (70)
விஶ்வயோனயே நம:

ஓம் அமேயாத்மனே நம:
தேஜோநிதயே நம:
அனாமயாய நம:
பரமேஷ்டினே நம: (75)
பரப்ரஹ்மணே நம:
வேதகர்பாய நம:
விராட்ஸுதாய நம:
வஸவே நம:
புளிந்தகன்யா பர்த்ரே நம:
மஹாஸாரஸ்வத
ப்ரதாய நம: (80)
ஆஶ்ரிதாகிலதாத்ரே நம:
சோரக்னாய நம:
ரோகநாஶனாய நம:
அனந்தமூர்தயே நம:
ஆனந்தாய நம: (85)
ஶிகண்டிக்ருதகேதனாய நம:
டம்பாய நம:
பரமடம்பாய நம:
மஹாடம்பாய நம:
வ்ருஷாகபயே நம: (90)
காரணோபாத்ததேஹாய நம:
காரணாதீத விக்ரஹாய நம:
அனீஶ்வராய நம:
அம்ருதாய நம:
ஓம் ப்ராணாயாம பராயணாய
நம: (95)
வ்ருத்தஹந்த்ரே நம:
வீரக்னாய நம:
ரக்த ஶ்யாம களாய நம:
மஹதே நம:
ஸுப்ரம்மண்யாய நம: (100)
குஹாய நம:
குண்யாய நம:
ப்ரம்மண்யாய நம:
ப்ராஹ்மண ப்ரியாய நம:
வம்ஶவ்ருத்திகராய நம:
வேதவேத்யாய நம:
அக்ஷயப்பலப்ரதாய நம: (108)

INDEX

Addisons—1669—M.S. 13-A—3-'48—1,000.



His Holiness Sri la Sri Ambalavana Desika Paramacharya Swamigal
Twentieth in the line of Tiruvavaduthurai Adheenakarthas

A SHORT HISTORY OF
THE THIRUVAVADUTHURAI ADHINAM
OF THIRUKKAILAYA PARAMBARAI

Thiruvavaduthurai is one of the holy shrines of Siva, hallowed by the worship and 'works' of the Saiva Nayanmars. It is situate in the Chola Country (Tanjore District), in between Mayavaram and Kumbakonam on the southern bank of Cauveri. The great Mother Umadevi, who had been, according to a popular legend, transfigured into a Pasu (cow) is said to have regained her original form after a worship at this shrine. It was again at this place that the immortal Saint Thirumular lived in Yoga for three thousand years and composed his work of three thousand stanzas on Saivite Mysticism and philosophy. Legend has it that this shrine owes its origin to Saint Thirumaligai Thevar who was favoured and blessed by his Guru, Bogha Nathar at this place. This place is also known as 'Navakoti Sittavadapuram' on account of the legend that nine crores of Siddhars have lived and flourished here. Above all it was at this shrine the famous Saint Gnanasambandar prayed for and was favoured with one thousand gold coins to help his father to perform yagas.

The great Sage who had the grace to found a Saiva Mutt in this place was Sri Namasivaya Murthigal. The learned and lovely Nandi approached his Master on Mount Kailas, the great Parameswara and submitted to him as follows: "Oh, my Lord and Master, I find in the Saiva Agamas given by you that the eternal verities (Nitya-Patharthams) are variously enumerated as seven, six, five, four and three. I am unable to know what exactly is the number. May I pray to you in all humility to clarify the truth to me ?" "Right was your request" exclaimed the Lord with pleasure and said "There is a chapter on 'Sivagnanabodham' in Rourava Agama wherein alone is contained an exact and correct explanation of all the other Saiva Agamas. Let us now explain

and impart it to you, " so saying Lord Siva initiated Nandi into that mysterious teaching of Sivagnanabodham; the latter who learnt it was mightily pleased, for now all his doubts had been cleared. Then he taught these truths to Sanatkumara, the best among his pupils. He in his turn taught them to Satyagnanadarsini who in his turn gave them to Paranjothi Munivar. Hence, these four Gurus from Nandi downwards are known as Aha-Santhanathars; (inner circle of Santhana-charyas) and Deva-santhanathar. There was one Achutha-kalappalar in the town of Pennagadam in the Nadu-nadu. Being childless for a long time, he expressed his grievance to his Guru Arulnandi Sivacharyar. The latter, in order to know God's will, as was the custom then, and as is so even now in some families, opened the Thevara Hymns at random by means of inserting a thread. The stanza that was opened was the one in the Thiruvenkadu Thirupathigam. As directed by that stanza Achuthakalappalar and his spouse took themselves to Thiruvenkadu and scrupulously spent their time in having daily oblations in the three holy tanks and performing the worship of Swetavaneswara and His spouse. God Siva answered his servant's prayer and the wife of Achuthakalappalar soon gave birth to a superb little male child. This dearest gift of the Lord was duly christened after the Lord of that Temple, *i.e.*, Swethavanaperumal and the proud parents returned with their babe to their own native place. After thus they had reached home, one Kangeya Bhupathy, the boy child's maternal uncle, paid them a visit from Thiruvennainallur. Amazed at the child and attracted by its beauty and grace, the maternal uncle took away the child himself and brought him up as his own. The wonderful boy—the gift of Lord Siva—was fast growing in his uncle's home. In the meanwhile, the last of the four Aha-santhanathar Paranjothi Munivar was one day on a airy way to Agasthia Munivar on the Pothigai Hills. When he was passing over Thiruvennainallur, the Sage spied this superb child of two years—Swetavanaperumal at play in the streets of the place. First he was charmed by the singular beauty of the child and then he found out that the child's was a rare soul of ripeness ready for beatitude. Hence he took the child aside and initiated and fitted him with Sivadeeksha, named

him Meikandar in memory of his own Guru and taught and instructed him the sacred Sivagnanabotham he had himself received before. This kind act of benevolence came from him with a view to cater to the spiritual needs of mortals.

This Child-Saint of Thiruvennainallur, so rich with the benediction of a sublime Sage and saturated with the philosophy of Agamantam, thought about these truths and got them perfectly crystallised. Then he set about translating into sententious abstruse Tamil his Sivagnanabotham in the shape of twelve Sutras, to which of course he added what is called Varthika Commentary. On hearing of this, Arulnandi Sivacharya of Thiruthuraiyur reached Thiruvennainallur and falling at the feet of this divine prodigy prayed for being accepted as his pupil and initiated into the truths. Meikandar, the child-Guru gave Deeksha to this man-pupil who was also his main pupil and taught him the truths as contained in his Sivagnanabotham. Then he ordered his learned pupil to compose a treatise in Tamil poetry as an explanatory and commentary on his original Sivagnanabotham. Accordingly were composed by Arulnandi, "Sivagnana Siddhiar" and "Irupa Irupahthu".

One Maraignanasambandar who had been born at Marudur in the gothra of Parasara Munivar, and, who was later on living at Pennagadam, repaired to Arulnandi Sivachariar and was given the initiation first and then was taught all the truths as contained in Sivagnanabotham, Sivagnana Siddhiar and Irupa Irupahthu. After this he was in samadhi in the Sannadhi of Brahmadisar at Thirukkalancheri to the west of Chidambaram.

There was a person by name Umapathi Sivachariar born at Chidambaram among the holy tribe of the Thillai Brahmin Deekshitars. He approached Maraignanasambandar in all humility and being found by the latter fit enough for the Truths, he was duly initiated and then taught all the Tamil works, *i.e.,* Sivagnanabotham, Sivagnanasiddhiar, Irupa Irupahthu, etc. And having thus learnt it all, he for his part contributed his share to the further elucidation of the great Siddhantic mysticism by composing on similar lines in excellent Tamil verses eight brilliant treatises. They are: "Sivaprakasam", "Thiruvarutpayan", "Nenju-vidu Thoothu",

"Potri Pahlthodai", "Unmai Neri Vilakkam", "Kodikkavi", "Vina Venba" and "Sankarpa Viharanam". He also wrote a commentary in Sanskrit on the Gnanapatham in Poushkara Upanishad, and also some other works.

Arulnamasivayar, another pupil learnt about the greatness of the previously mentioned Guru, Umapathi Sivachariar, who was then at Kotravangudi a little to the east of Chidambaram and after being duly initiated by him, he learnt from the latter all the works on Saiva Siddhantam so far composed by his Guru and his predecessors alike. He also was living at Kotravangudi.

Sivaprakasar, a Siddhar, who was living variously at both Vedaranyam and Thiruvavaduthurai became a disciple of Arulnamasivayar and after being initiated he was taught all the works from Sivagnanabotham downwards and was in *nishtai* at Chidambaram.

After sometime the said Sivaprakasar was once going from Chidambaram to Thiruvavaduthurai. On his way at Muvalur, he came across one Vaidyanathar, a member of the Vellala community, who, on account of his supreme luck prostrated at the former's feet and begged to be taught the Truth. Siddhar Sivaprakasar, seeing the ripeness of his soul to receive the eternal truth, duly initiated Vaidyanathar, christened him after his own Guru as "Namasivayan" and taught him all the Siddhantic works usually taught in his "parampara". And this Namasivayar lived in the room at Thiruvavaduthurai, as ordained by his Siddha Guru Sivaprakasar and duly founded the Adhinam to perpetuate and preach the Sivagnanabodha Saiva Siddhantam in a lineal succession in the world. The truth of the origin of this parampara is found in a stanza by Dakshinamurthi Desikar.

Since this Adhinam was established by Namasivaya Paramacharya, this has come to be known also as the "Panchakshara Desikathinam". The succession of Saints from Meikandar upto Namasivayar is called Bhutha Parambarai. And both the "Deva Parambarai" mentioned previously and this "Bhutha Parambarai" together are called "Upadesa Parambarai". The following succession of Saints is called "Abisheka Parambarai".

SRI NAMASIVAYA MURTHI'S TIME

The time when Sri Umapathi Sivachariyar wrote his " Sankarpa Niraharanam " is said to be 1235 in " Salivahana Sahaptam " in that work itself. Since the Salivahana Sahaptam year now is 1869, it is to be calculated that Sri Umapathi Sivachariyar lived about 600 years ago. From the words of Meignana Munivar in his " Thiruvizhimizhalai Puranam " we learn that he lived three hundred years ago. And he was the pupil of Sri Maraignana Desikar who had himself been the pupil of Namasivaya Desikar. Hence it may be stated that Sri Namasivayar's age must be placed in between these two limits. The tradition that Sivagira Yogigal who had founded the Suryanarkovil Adhinam of "Skanda Parambarai" had gone over to Thiruvavaduthurai and spent some pleasant time with this Namasivaya Thambiran may help us to decide his time in so far as we know that the former is understood to have lived during the time of the Tanjore Kings.

THE HISTORY OF LATER ACHARYAS

After Sri Namasivaya Murthi, Sri Maraignana Sambandar and after him, Sri Ambalavana Desikar, had been conducting the Adhinam as its successive Heads. Among them, Sri Ambalavana Desikar wrote " Dasa Karyam ", " Sanmarga Siddhiar ", " Sivacharana Thelivu ", " Siddhanta Pahlthodai", "Siddhanta Sigamani", "Upaya Nittai Venba", " Nittai Vilakkam ", " Upadesa Venba ", " Namasivaya Malai ", " Pashanda Niraharanam ", etc. During the reign of the fourth Head in the succession, namely Sri Rudrakodi Desikar, the then Madura Naik, Sevvandiappa Naiker in appreciation of the Desikar's greatness and the spiritual greatness of one Isana Thambiran built for that Adhinam splendid Mutts in eight places like Papavinasam, Thiruppudai Marudur, Thirunelvely, Valliyur, etc., and also endowed the necessary number of villages for their upkeep.

It was from that time onwards that the Adhinam began to receive huge incomes. Thus, the time when the Naik King endowed the properties to the Adhinam was between

1537 to 1543 of Salivahana Sahaptam. Then came Sri Velappa Desikar, fifth in succession, and then two successors of the same name Sri Kumaraswamy Desikar (sixth and seventh Heads). Then came Sri Masilamani Desikar (eighth), Sri Swaminatha Desikar, who had studied under the said Masilamani Desikar, wrote five excellent works in Tamil such as "Kadampavana Puranam", "Thiruchendur Kalambakam", "Ilakkana Kothu", "Sivagnanabodha Soorana Kothu" and "Dasa Karyam".

His pupil Namasivaya Pulavar of Tirunelvely wrote a new commentary on "Nannool" (a work on Tamil grammar). The above said Masilamani Desikar is also said to have converted the brackish water in a well at Thiruvengadu into pure drinking water by way of illustrating the efficacy of Maheswara Puja (worship of Siva Bakthas) at the instance of the then ruling Raja of Tanjore.

The ninth in succession was Sri Ramalinga Desikar and the tenth in succession was Sri Velappa Desikar. It was during the period of this Sri Velappa Desikar that the famous and ingenious Sri Madhava Sivagnana Yogigal flourished. He had been the pupil of Sri Porur Velappa Swamigal who was then the heir apparent to the Holy See (Chinnapattam) and who was presiding over the Mutt at Suchindram; Sivagnana Yogigal had also been initiated and given the robes of a Sanyasin by the latter. And this Sivagnana Yogigal was the reputed author of such rare and brilliant works like "Mahabashyam" in Tamil, *i.e.*, a learned commentary on Sivagnanabodham, a minor commentary on the same, a paraphrase of Sivagnana Siddhiar, the first canto of Kanchi Puranam, Tholkappia Sutra Viruthi and Sivathathuva Vivekam. He had also the unique honour of teaching Tamil and Saiva Siddhantam to such brilliant pupil as Kachiappa Munivar. He bears an honoured name also as the Dravida Maha Bashyakarar since he fulfilled the need of a Bashyam in Tamil. Sivagnana Yogigal's services have been largely responsible for what larger popularity Saiva Siddhantam has in Tamil-Nad to-day.

Sri Velappa Desikar who was the eleventh Head in the succession was the author of Pariyalur Puranam. And his

pupil by name Sastram Sri Swaminatha Thambiran wrote the Thiruvavaduthurai Puranam. Sri Thiruchittrambala Desikar, the twelfth Head of this Adhinam, while he was returning from his pilgrimage to Rameswaram, halted on the way at Ramnad. On the request of the then Setupathi to do something for the land which was then suffering from severe draught due to failure of rains, this great Sivayogin performed the Puja of Sri Gnana Nataraja and went into Yoga Nishta. As a result of his severe *tapas* showers of rain descended from the sky and made the country live and prosper. No wonder then that the Setupathi endowed and gifted many a village in *inam* to the Holy See of Thiruvaduthurai. It was during his period that the junior See shifted to the Mutt at Kallidaikurichi from Suchindram. Then followed as the Head of the Holy See Sri Ambalavana Desikar as the thirteenth in succession. The fourteenth Head was Sri Subramanya Desikar and the fifteenth Sri Ambalavana Desikar. Similarly, the sixteenth in succession was also a Subramanya Desikar. Among them Sri Subramanya Desikar was responsible for a word for word Notes which closely followed Sivagnana Yogigal's able Paraphrase for Sivagnana Siddhiar. It was during this Subramanya Desikar's reign that the ablest and most erudite of Tamil scholars and poets Sri Sabapathi Navalar and Sri Meenakshi Sundaram Pillai, popularly called the Maha Vidhvan were adorning and illuminating the Adhinam as a whole. Then came to the See the seventeenth in succession, Sri Ambalavana Desikar and the eighteenth in succession Sri Subramanya Desikar. Sri Vaidyalinga Desikar was the nineteenth Head of the Adhinam.

And now, the present Head of the Adhinam is His Holiness Sri la Sri Ambalavana Desikar who ascended the Holy Gadi in November 1937, and who is reigning over the religious dominion with rare splendour and success. He has been responsible for the establishment of many a school and library. The Kumbabishekam ceremony of a number of holy shrines of Siva has owed its success to his munificence. He has the genius to read the sign of the times and thus many are his magnificent gifts to sabhas and Tamil Kazhakams.

During the occasions of the anniversary celebration, of the original founder of the Holy See, the present Head of the Adhinam convokes the assembly of pandits and scholars and promotes learning by liberally giving them presents. Many are the literary works of the Adhinam which under his vigilant supervision get published very often. His discerning services to the public at large are legion.

Saivaism and Tamil are the sacred wards of this Holy Adhinam of Thiruvavaduthurai and may His reign of grace and kindness continue and last for ever and confer beatitude on all.

Addisons—1669—M.S. 13-A—2-'48—1,500.

உ
சிவாப்யாம் நம :

திருக்கயிலாய பரம்பரைத்

திருவாவடுதுறை யாதீன வரலாறு.

திருவாவடுதுறை யென்பது சோழவள நாட்டில் காவேரியின் தென் கரையில் கும்பகோணத்திற்கும் மாயூரத்திற்கும் நடுவேயுள்ள பாடல்பெற்ற சிவஸ்தலங்களில் ஒன்று. சிவாக்ஞையால் பசு வடிவம்பெற்ற உமாதேவியார் இந்த ஸ்தலத்தில் சிவபெருமானைப் பூசித்துப் பசு வடிவம் நீங்கப்பெற்றார். திருமூல நாயனார் இந்த ஸ்தலத்தில் மூவாயிரம் ஆண்டுகள் வசியோகத்திலிருந்து திருமந்திரமாலையை அருளிச்செய்து முத்தி பெற்றனர். திருவிசைப்பாப் பாடிய நாயன்மார்களில் முதல்வராகிய திருமாளிகைத் தேவர், போகநாத சித்தர் திருவடிகளை யடைந்து அருள்பெற்றுச் சைவ ஸ்தாபனம் செய்தருளிய க்ஷேத்திரம் இது. நவகோடி சித்தர்கள் இங்கே வசித்த காரணத்தால் இந்த ஸ்தலம் நவகோடி சித்தவாசபுரம் என்னும் பெயர்பெற்றது. ஸ்ரீ ஞான சம்பந்தமூர்த்தி சுவாமிகள் தமது பிதா யாகம் செய்யும்பொருட்டு இறைவனைப்பாடி ஆயிரம் பொன் பெற்றருளிய ஸ்தலம்இது. இவ்வாறு அனந்த மகிமாதிசயம் வாய்ந்தது இந்த க்ஷேத்திரம்.

இந்த ஸ்தலத்தில் சைவாதீனத்தை ஸ்தாபித்த அருளாளர் ஸ்ரீ நமசிவாய மூர்த்திகள். திருக்கயிலாய மலையிலே எழுந்தருளியிருக்கும் ஸ்ரீ கண்ட பரமேசுவரரிடம் சிவாகமங்களை யெல்லாம் கேட்ட திரு நந்திபெருமான் அவரை வணங்கி நின்று 'சுவாமீ, தேவரீரருளிய சிவாகமங்களில் நித்திய பதார்த்தங்கள் ஏழென்றும், ஆறென்றும், ஐந்தென்றும், மூன்றென்றும் பலவாறாகக் கூறப்பட்டிருக்கின்றனவே: இவற்றின் பொருளொருமையை அடியேனுக்கு உணர்த்தியருள வேண்டுமென்று பிரார்த்தித்தார். ஸ்ரீ கண்ட முதல்வர் அவரது பிரார்த்தனைக்கு எளிவந்திரங்கி, "நன்றே வினவினாய், எல்லா ஆகமப் பொருள்களையும் மாறுகோளின்றி விளக்குவது ஸ்ரீ ரௌரவாகமத்தில் சிவஞானபோத மென்பதோர் படலம். அதனை உனக்கு இப்பொழுது நன்கு விளக்குகின்றோம்'' என்று உரைத்தருளி, அதனை விளங்க உபதேசித்தருளினார். அது கேட்டமாத்திரத்தில் நந்தி பெருமான் எல்லா ஐயங்களும் நீங்கிப் பொருளொருமை தெரிந்தார். இந்த ஞானத்தை அவர் தம்முடைய

மாணக்கருட் சிறந்த சனற்குமார முனிகட்கு அருளிச்செய்தார். அவர் அதனைத் தமது மாணக்கருட் சிறந்த சத்தியஞான தரிசனிகட்கும் அவர் தமது மாணக்கருட் சிறந்த பரஞ்சோதி மாமுனிகட்கும் அருளிச்செய்தார். நந்திபெருமான் முதலிய நால்வரும் இந்தப் பரம்பரையில் அகச் சந்தானத்தாரென்றும் தேவ சந்தானத்தாரென்றும் சொல்லப்படுபவர். இஃதிவ் வாறாக,

நடு நாட்டிலே திருப்பெண்ணாகடத்திலே சைவ வேளாளர் பரம்பரையிலே தோன்றிய அச்சுத களப்பாளர் தமக்குப் புத்திரப்பே றில்லாமையால் வருந்தித் தமது குலகுருவாகிய திருத்துறையூர் அருணந்தி சிவாசாரியரிடத்தே தமது குறையைத் தெரிவித்தார். அவர் தமது சீடரது குறையை நிவிர்த்திக்கத் திருவுளங்கொண்டு தமிழ் வேதமாகிய தேவாரத் திருமுறையை அருச்சித்துக் கயிறு சாத்துவித்தனர். அப்பொழுது திருஞான சம்பந்தமூர்த்தி நாயனர் அருளிச்செய்த தேவாரத்தில் திருவெண்காட்டுத் திருப்பதிகத்திலுள்ள

'பேயடையா பிரிவெய்தும் பிள்ளையினே டுள்ளநினை
வாயினவெ லாம்பெறுவ ரையுறவேண் டாவொன்றும்
வேயனதோ ளுமைபங்கன் வெண்காட்டு முக்குளநீர்
தோய்வினையா ரவர்தம்மைத் தோயாவாந் தீவினையே'

என்னும் திருப்பாட்டு உதயமாயிற்று. அச்சுத களப்பாளர் அத்திருப்பாட்டிற் கூறப்பட்டவாறு தமது மனைவியோடு திருவெண்காட்டினை அடைந்து முக்குள தீர்த்தத்தில் நீராடி ஸ்ரீ சுவேதவனப் பெருமானையும் பிரமவித்தியா நாயகியையும் நியமமாக வழிபட்டு வருவாராயினர். அந்நாளில் தமது மனைவியார் திருவயிற்றில் கருப்போற்பத்தி தோன்ற அச்சுத களப்பாளர் சிவாகம விதிப்படி பத்து மாசங்களிலும் செய்யவேண்டிய சடங்குகளைச் செய்துவர, ஒரு நல்ல நாளில் சுப முகூர்த்தத்தில் ஓர் சற்புத்திரர் திருவவதாரஞ் செய்தார். அச்சுத களப்பாளர் மிக்க மகிழ்ச்சியெய்தி ஸ்ரீ சுவேதவனப்பெருமான் திருவருளாற் பிறந்தமையின் தமது திருக்குமாரருக்குச் சுவேதவனப் பெருமாளெனத் திருநாமஞ்சாத்தித் தமது திருப்பெண்ணாகடத்துக்கு வந்துசேர்ந்தார்.

அக்காலத்தில் திருவெண்ணெய்நல்லூரிலே யிருந்த காங்கேயபூபதி யென்பவர் தமது சகோதரியின் புதல்வரைப் பார்ப்பதற்கு வந்தவர் அக்குழந்தையைத் தம் வீட்டுக்குக் கொண்டு சென்று வளர்த்து வருவாராயினர். சுவேதவனப் பெருமானும் திருவெண்ணெய்நல்லூரில் நாளொருமேனியும் பொழுதொரு வண்ணமுமாக வளர்ந்து வருவாராயினர். இஃது இவ்வாறாக,

முன்பு நந்திபெருமான் பரம்பரையிலே சிவஞானபோத உபதேசம் பெற்ற பரஞ்சோதி மாமுனிகள் அகத்திய முனிவரைக் காண விரும்பிப் பொதியமலைக்குச் செல்லுகின்றவர் திருவெண்ணெய்நல்லூரில் ஈராட்டைக் குழந்தையாய் வீதியிலே விளையாட்டயர்ந்து நின்ற நமது சுவேதவனப்பெருமானைக் கண்டார். சுவேதவனப்பெருமான் அந்தப் பருவத்திலே மெய்யுணர்வின் முற்றுப்பேறுடையவராய் விளங்கினமை கண்ட ஸ்ரீ பரஞ்சோதி மாமுனிகள் அக் குழந்தைப் பெருமானது பக்குவந் தெரிந்து அவருக்குத் தீக்ஷைசெய்து தமது ஆசிரியர் திருப்பெயருக்கேற்ப 'மெய்கண்டான்' எனத் திருநாமஞ் சாத்தித் தாம் பரம்பரையிற் கேட்ட சிவஞான போதத்தை அவருக்கு உபதேசித்து "இத் தமிழ் நாட்டார் உய்யும்பொருட்டுத் தமிழிலே இதற்குப் பொழிப்புரைக்க" என்று அருளிச்சென்றனர்.

ஸ்ரீ மெய்கண்ட தேவர் தாம் கேட்ட அச்சிவஞான போத நூற் பொருள்களைச் சிந்தித்துத் தெளிந்து சிவஞான போத சூத்திரங்களைத் தமிழிலே மொழிபெயர்த்து வார்த்திகப்பொழிப்பும் உரைத்தருளி வீற்றிருந்தருளினர். இது தெரிந்த திருத்துறையூர் அருணந்தி சிவாசாரியர் திருவெண்ணெய்நல்லூர் வந்து மெய்கண்ட தேவரை வணங்கித் தம்மை ஆட்கொண்டருளுமாறு பிரார்த்தித்தார். ஸ்ரீ மெய்கண்ட தேவர் அவரது பக்குவ நிலைகண்டு அவருக்குத் தீக்ஷைசெய்து அவருக்குத் தாம் அருளிச்செய்த சிவஞான போதத்தை உபதேசித்து 'இச் சிவஞானபோத நூற்பொருளைப் பிற்காலத்தார் இனிது உணரும் பொருட்டு விரித்தல் யாப்பான்வழி நூல் செய்க' என்று கட்டளை யிட்டருளினர். அவ்வாறே ஸ்ரீ அருணந்திதேவ நாயனார் சிவஞானபோதத்தின் வழி நூலாகச் சிவஞான சித்தியார் என்ற நூலும், ஸ்ரீ மெய்கண்டதேவர்பால் தாம் கேட்டுத் தெளிந்த விஷயங்களை உள்ளடக்கிய 'இருபாவிருபது' என்னும் நூலும் அருளிச்செய்தனர்.

மருதூர்ப் பதியிலே திருவவதாரஞ்செய்து திருப்பெண்ணாகடத்தி லெழுந்தருளியிருந்த பராசரமுனி கோத்திரோத்பவராகிய ஸ்ரீ மறைஞான சம்பந்தரென்பவர் ஸ்ரீ அருணந்திதேவ நாயனாரது பெருமையைக் கேள்விப்பட்டுத் திருத்துறையூரடைந்து அந்நாயனார்பால் தீக்ஷைபெற்றுச் சிவஞானபோதம் சிவஞான சித்தியார் இருபாவிருபது என்னும் சாஸ்திர உபதேசங் கேட்டருளி மெய்ஞ்ஞானம் பெற்றுச் சிதம்பரத்திற்கு மேற்குத் திசையிலேயுள்ள திருக்களாஞ்சேரியில் சிங்காரத் தோப்பில் ஸ்ரீ பிரமபுரீசர் சந்நிதியிலே நிஷ்டையிலிருந்தனர்.

சிதம்பரத்திலேயுள்ள தில்லைவாழ்ந்தணர் குலத்திலே பிறந்த ஸ்ரீ உமாபதி சிவாசாரியர் ஸ்ரீ மறைஞான சம்பந்த சிவாசாரியரது மகிமையைத் தெரிந்து அவர்பால் எய்திச் சிவ

தீக்ஷை பெற்றுச் சிவஞானபோத முதலிய சாஸ்திரோபதேசம் பெற்றனர். அவர் சைவ சித்தாந்தப் பொருள் யாவரும் உணரும் பொருட்டுச் சிவஞான போதத்திற்குச் சார்பு நூலாகச் 'சிவப்பிரகாச' மெனும் நூலையும் மற்றும் திருவருட்பயன், நெஞ்சுவிடு தூது, போற்றிப் பஃறொடை, உண்மைநெறி விளக்கம், கொடிக் கவி, வினா வெண்பா, சங்கற்ப நிராகரணம் என்னும் ஏழு நூல்களையும் தமிழிலே இயற்றியருளியதுமன்றி வடமொழியிலே பௌஷ்கர ஆகம ஞானபாதத்திற்கு வியாக்கியானமும் மற்றும் பல நூல்களும் இயற்றியருளினார்கள்.

இந்தப் பரம்பரையின் வரலாற்றுண்மை

"போதமிகுத் தோர்தொகுத்த பேதை மைக்கே
பொருந்தினோ ரிவர்க்கன்றிக் கதிப்பாற் செல்ல
ஏதுநெறி யெனுமவர்கட் கறிய முன்னா
ளிறைவனரு ணந்திதனக் கியம்ப நந்தி
கோதிலருட் சனற்குமா ரற்குக் கூறக்
குவலயத்தி னவ்வழியெங் குருநாதன் கொண்டு
தீதகல வெமக்களித்த ஞான நூலைத்
தேர்ந்துரைப்பன் சிவஞான சித்தி யென்றே"

என்னும் அருணந்தி சிவாசாரியார் திருவாக்கானும்,

"தேவர்பிரான் வளர்கயிலைக் காவல் பூண்ட
திருநந்தி யவர்க்கணத்தோர் செல்வர் பாரிற்
பாவியசத் தியஞான தரிசனிக ளடிசேர்
பரஞ்சோதி மாமுனிகள் பதியா வெண்ணை
மேவியசீர் மெய்கண்ட திறலார் மாறு
விரவுபுக ழருணந்தி விறலார் செல்வத்
தாவிலருண் மறைஞான சம்பந்த ரிவரிச்
சந்தானத் தெமையாளுந் தன்மை யோரே"

என்னும் உமாபதி சிவாசாரியர் திருவாக்கானும் அறியப்படும்.

அருணமச்சிவாய ரென்பவர் சிதம்பரத்திற்குக் கீழைத் திசையிலேயுள்ள கொற்றவன்குடியிலே எழுந்தருளியிருந்த ஸ்ரீ உமாபதி சிவாசாரியரது மகிமையைத் தெரிந்து அவர்பால் தீக்ஷை பெற்றுச் சிவஞான போதம், சிவஞான சித்தியார், சிவப்பிரகாசம் முதலிய ஞான நூல்களை உபதேசம் பெற்றுக் கொற்றவன் குடியில் நிஷ்டையிலிருந்தார்.

வேதாரணியத்திலும் திருவாவடுதுறையிலுமாக எழுந்தருளியிருந்த சித்தமூர்த்திகளாகிய சிவப்பிரகாசர் அருணமச்

சிவாய தேசிகரிடம் தீக்ஷைபெற்றுச் சிவஞானபோத முதலிய ஞான சாத்திர உபதேசம்பெற்று மெய்ஞ்ஞானத்தில் விளங்கி யிருந்தார்.

இந்தச் சித்தர் சிவப்பிரகாச தேசிகர் சிதம்பரத்தினின்றும் எழுந்தருளித் திருவாவடுதுறைக்கு வரும் வழியில் மூவலூரில் சைவ வேளாளர் குலத்தில் அவதாரஞ் செய்தருளிய வைத்திய நாத ரென்பவர் புண்ணிய விசேடத்தாற் அச்சித்தமூர்த்திகளை அடைந்து தமக்கு ஞானோபதேசம் செய்யுமாறு பிரார்த்தித் தார். சித்தமூர்த்திகளும் அவரது பக்குவநிலை தெரிந்து அவ ருக்குத் தீக்ஷைசெய்து தமது ஆசிரியர் திருநாமத்திற்கேற்ப 'நமசிவாயன்' எனத் தீக்ஷாநாமம் சாத்தித் தமது பரம்பரை யில் உபதேசம் செய்யப்பெற்றுவரும் சிவஞானபோத முதலிய ஞான சாத்திரங்களை உபதேசித்தனர். இந்த நமச்சிவாய மூர்த்திகள் தமது ஆசாரியராகிய ஸ்ரீ சித்தர் சிவப்பிரகாச தேசிகர் திருவாவடுதுறையில் வகுத்த அறையில் அவராணைப் படி எழுந்தருளியிருந்து சிவஞானபோத உபதேச சைவ சித்தாந்தபரம்பரை பூவுலகில் நின்று நிலவுமாறு ஆதீனத்தை நிலைநிறுத்தி யருளினர்.

இப்பரம்பரை வரலாற் றுண்மை

திருந்துவட கயிலைதனிற் பரமசிவ னளித்த
சிவஞான போதமுணர் நந்திமுதற் சிறந்தே

வருங்குரவர் வெண்ணெய்நல்லூர் மெய்கண்ட தேவன்
வழங்கருட்சந் ததியினமச் சிவாயதே சிகனு

மிருங்குரவ னளித்த சிவப் பிரகாச தேச
னிலங்குமறை வனத்தருகோர் வனக்குகையி னுறை

பொருந்தியவன் றிருவடிக்கீ ழுவனருளே வலினாற் [நாட்
போந்தருளா வடுதுறைவாழ் நமச்சிவா யனைப்புகழ் [வாம்

என்னும்ஸ்ரீ தக்ஷிணாமூர்த்தி தேசிகர் திருவாக்கான் அறியப்படும்.

இந்த ஆதீனம் நமசிவாய பரமாசாரிய மூர்த்திகளாலே ஸ்தாபிக்கப் பட்டமையால் ஸ்ரீ பஞ்சாக்கர தேசிகராதீன மென்னும் பெயரால் வழங்கப்படும். ஸ்ரீ மெய்கண்டதேவ நாய னார்முதல் ஸ்ரீநமசிவாய மூர்த்திகள் ஈறாகவுள்ள இந்த ஆசாரிய பரம்பரை பூத பரம்பரை என்று சொல்லப்படும். முற்கூறிய தேவ பரம்பரையும் இந்தப் பூதபரம்பரையும் உபதேச பரம் பரை எனவும் படும். மேல்வருவது அபிஷேக பரம்பரை எனப் படும்.

ஸ்ரீ நமசிவாயமூர்த்திகள் கால நிர்ணயம்

ஸ்ரீ உமாபதி சிவாசாரிய சுவாமிகள் சங்கற்ப நிராகரணம் செய்தருளிய காலம் சாலிவாகன சகாப்தம் 1235 என்று அந் நூற் பாயிரத்து வரும்

'ஏழுஞ் சிருநூ றெடுத்த ஆயிரம்
வாழுநற் சகன மருவா நிற்ப'

என்னும் அடிகளால் அறியப்படுகிறது. இப்பொழுது சாலி வாகன சகம் 1869. ஆதலால் ஸ்ரீ உமாபதி சிவாசாரியர் காலம் இற்றைக்கு 600 வருடங்கட்கு முன் என்பது தெளியப்படும். ஸ்ரீநமச்சிவாய மூர்த்திகளது மாணுக்கராகிய ஸ்ரீமறைஞான தேசிகரது மாணுக்கர் மெய்ஞ்ஞான முனிவரென்பவர் தாம் பாடிய திருவீழிமிழலைப் புராணத்தில்

'நலமிகுமா யிரத்தைஞ்ஞூற் றெழுபத்து
மூன்றென்ன நவில்ச காத்த
முலகினிற்சென் றதற்பின்செல் கரவருடத்
தைப்பசியென் றுயர்மா தத்தி
லிலகுதிரு வீழிமிழ லைப்புரா
ணந்தமிழா லிசைத்தேன்'

எனக் காலம் குறிப்பிடுகின்றுர். இதனுல் இப்புராணம் பாடிய காலம் 300 வருடங்கட்கு முன் என்பது பெறப்படுகிறது. ஆகவே ஸ்ரீ நமசிவாய மூர்த்திகள் காலம் இவ் விரண்டெல்லைக் கும் உட்பட்ட காலமென்பது தெளியப்படும். ஸ்ரீ நமசிவாய மூர்த்திகளை ஸ்கந்தபரம்பரைச் சூரியனுர் கோயில் ஆதீனத்தை ஸ்தாபித்த சிவாக்கிரயோகிகள் திருவாவடுதுறை வந்து அள வளாவியிருந்தனரென்பதுகர்ணபரம்பரைவழக்காதலின், அவர் காலம் தஞ்சையரசர் காலமென்பது சைவசந்யாச பத்ததியில் தெரிதலின், அக்காலமே ஸ்ரீநமசிவாய மூர்த்திகள் காலமாகும்.

பின்வந்த ஆசாரியர் வரலாறு

1. ஸ்ரீ நமசிவாய மூர்த்திகட்குப் பின் 2. ஸ்ரீ மறைஞான தேசிகரும் அவருக்குப் பின் 3. ஸ்ரீ அம்பலவாண தேசிகரும் ஆதீனத் தலைவர்களாக விருந்து சைவசித்தாந்த பரிபாலனம் செய்து வந்தார்கள். அவர்களுள் ஸ்ரீ அம்பலவாண தேசிகர் தசகாரியம், சன்மார்க்க சித்தியார், சிவாச்சிரமத்தெளிவு, சித்தாந்தப் பஃறெருடை, சிந்தாந்த சிகாமணி, உபாய நிட்டை வெண்பா, நிட்டை விளக்கம், உபதேச வெண்பா, அதிசய மாலை, நமச்சிவாய மாலை, பாஷண்ட நிராகரணம் முதலிய

நூல்களை அருளிச்செய்தார்கள். துவிதீய பட்டத்திலிருந்த ஸ்ரீ தக்ஷிணாமூர்த்தி தேசிகர் தசகாரியம், உபதேசப் பஃறொடை யென்னும் இரண்டு நூல்களை அருளிச்செய்தார்கள். இந்த ஆதீனத்தில் நான்காவது மகாசந்நிதானமாக 4. ஸ்ரீ உருத்திர கோடி தேசிகர் எழுந்தருளியிருந்து சித்தாந்த சைவம் பேணி வருங்காலத்தில் ஆதீனத்துத் தம்பிரான்களில் ஒருவராகிய ஸ்ரீஈசானத் தம்பிரானது மகிமையையும் மகா சந்நிதானத்தின் பெருமையையும் தெரிந்து மதுரைச் செவ்வந்தியப்ப நாயகர் பாபவிநாசம், திருப்புடை மருதூர், செவ்வல், திருநெல்வேலி, முரப்பநாடு, வள்ளியூர், கன்னியாகுமரி, சுசீந்திரமென்னும் எட்டு ஊர்களிலும் மடாலயம் அமைத்து அவற்றிற்கு வேண்டும் கிராமங்களும் அளித்தனர். அக்காலம் முதல் ஆதீனத்திற்குப் பொருள்வருவாய் ஏற்படத் தொடங்கிற்று. இங்ஙனம் நாயகர் கிராமசாசனம் செய்து கொடுத்தது சாலிவாகன சகம் 1537 முதல் 1543 முடிய்வுள்ள காலமாகும். அவர்கட்குப் பின் 5 ஸ்ரீ வேலப்ப தேசிகரும், பின் 6, 7 ஸ்ரீகுமாரசுவாமி தேசிகர் என்ற பெயரினர் இருவரும், பின் 8 ஸ்ரீமாசிலாமணி தேசிகரும் இவ்வாதீன பீடாதிபத்தியத்தை அலங்கரித்திருந்தார்கள். இந்த ஸ்ரீமாசிலாமணி தேசிகரிடம் சங்காபிஷேகம் பெற்ற ஸ்ரீ சுவாமிநாத தேசிகர் கடம்பநாதபுராணம், திருச்செந்திற் கலம்பகம், இலக்கணக்கொத்து, சிவஞானபோத சூர்ணிக்கொத்து, தசகாரியம் என்னும் ஐந்தனையும் அருளிச்செய்தார்கள். இவரது மாணாக்கர் திருநெல்வேலிச் சங்கர நமச்சிவாயப் புலவர் நன்னூலுக்குப் புத்துரை வகுத்தார். ஸ்ரீமாசிலாமணி தேசிகர் தஞ்சை யரசர் வேண்டுகோட்படி மாகேசுவர பூசையின் பெருமை விளக்கு முகத்தான், திருவெண்காட்டிலுள்ள உவர்க்கிணற்றை நறுநீர்க் கிணறாக மாற்றினர். அப்பால் 9 ஸ்ரீ இராமலிங்க தேசிகரும் 10 ஸ்ரீவேலப்ப தேசிகரும் ஆசாரியர்களாக முறையே அமர்ந்து சைவ தருமபரிபாலனம் செய்துவந்தார்கள். இவர்களுள் ஸ்ரீவேலப்ப தேசிக சுவாமிகள் காலத்தில் சுசீந்திரத்தில் சின்னப்பட்டத்தில் எழுந்தருளியிருந்த பேரூர் வேலப்ப தேசிக சுவாமிகளிடத்தில் தீக்ஷையும் சந்நியாசமும் பெற்ற ஸ்ரீமாதவச் சிவஞான யோகிகள் சிவஞானபோதத்திற்குத் தமிழில் மகாபாஷ்யமும் சிற்றுரையும் செய்தருளியதோடு சிவஞான சித்தியாருக்கு அருமருந்தன்ன பொழிப்புரை, காஞ்சிப்புராண முதற் காண்டம், தொல்காப்பியச் சூத்திர விருத்தி, தர்க்கசங்கிரகம் அன்னப்பட்டீயங்களின் மொழிபெயர்ப்பு, சிவதத்துவ விவேகம் முதலிய பல நூல்களை அருளிச்செய்து ஸ்ரீ கச்சியப்பமுனிவர் முதலிய நன்மாணாக்கர்களுக்குச் சைவசித்தாந்தமும் தமிழும் போதித்தருளினார்கள். இவர்கள் தமிழில் பாஷ்யமில்லாதிருந்த குறையை நீக்கினமையால் திராவிட மகாபாஷ்யகாரரென்று சிறப்பித்துச் சொல்லப் படுகிறார்கள். இன்றைக்குத் தமிழ்

நாட்டில் சைவசித்தாந்தம் நிலைத்திருப்பது இவர்கள் செய்தருளிய பேருபகாரத்தாலேயாம். பதினொராவது மகா சந்நிதானமாக எழுந்தருளியிருந்த ஸ்ரீ வேலப்ப தேசிகர் பறியலூர்ப் புராணத்தை அருளிச்செய்தார்கள். இவர்கள் மாணாக்கர்சாத்திரம் ஸ்ரீ சாமிநாதத் தம்பிரானவர்கள் திருவாவடுதுறைத் தல புராணம் பாடினார்கள். பின் ஸ்ரீ திருச்சிற்றம்பல தேசிகர் ஆதீனத்தலைவராயிருந்துசைவசித்தாந்தத்தைவளர்த்துவந்தார்கள் இவர்கள் இராமேச்சுரம் சென்று மீளும்வழியில் சேதுமன்னர் தம் நாட்டில் மழையில்லாமலிருப்பதைத் தெரிவிக்கத் தேசிக சுவாமிகள் ஸ்ரீஞானமாநடராஜர் பூஜையை விபவமுறச்செய்து தியானபரராயெழுந்தருளியிருந்தார்கள். இவர்களது தபோமகிமையால் உடன் மழை பெய்து நாடு செழித்தது. அதனால் மனமகிழ்ந்த சேதுமன்னர் ஆதீனத்திற்குச் சர்வமானிய கிராமங்கள் பல கொடுத்து உதவினர். ஆதீனத்துச் சின்னப்பட்டத்திற்கு உரிய ஸ்தானம் சுசீந்திரத்திலிருந்து கல்லிடைக்குறிச்சிக்கு மாற்றப்பட்டது இவர்கள் காலத்திலேயாம். அப்பால் *13.* ஸ்ரீ அம்பலவாண தேசிகரும் *14.* ஸ்ரீசுப்பிரமணிய தேசிகரும் *15.* ஸ்ரீ அம்பலவாண தேசிகரும் *16.* ஸ்ரீ சுப்பிரமணிய தேசிகரும் ஆதீனத் தலைமை தாங்கிச் சைவ சித்தாந்தம் பேணி வந்தார்கள். இவர்களுள் ஸ்ரீசுப்பிரமணிய தேசிகர் சிவஞான சித்தியாருக்குச் சிவஞான யோகிகள் அருளிய பொழிப்புரையைத் தழுவிப் பதவுரை யியற்றி யருளினார்கள். இவர்கள் காலத்திலேதான் மகாவித்துவான் மீனாக்ஷிசுந்தரம் பிள்ளை யவர்களும் ஸ்ரீசபாபதி நாவலரவர்களும் ஆதீனத்தை அலங்கரித்திருந்தார்கள். அப்பால் *17* ஸ்ரீ அம்பலவாண தேசிகரும் *18.* ஸ்ரீசுப்பிரமணிய தேசிகரும் *19.* ஸ்ரீவைத்தியலிங்க தேசிகரும் ஆதீனத் தலைவராக இருந்தார்கள். இப்பொழுது *1937*ம்ௗ நவம்பர்மீ முதல் *20* ஸ்ரீலஸ்ரீ அம்பலவாண தேசிக சுவாமிகள் இவ்வாதீன ஞானபீடாதிபதியாக எழுந்தருளிச் சைவ பரிபாலனம் செய்து வருகிறார்கள்.

இவர்கள் அநேக நூல் நிலயங்களையும் பாடசாலைகளையும் ஏற்படுத்தி யிருக்கிறார்கள். இவர்கள் பல ஆலயத்திற்குக் கும்பாபிஷேகம் செய்திருக்கிறார்கள். காலத்திற் கேற்பப் பல சைவசபைகளுக்கும் தமிழ்க்கழகங்களுக்கும் பொருளுதவி செய்து சித்தாந்தத்தையும் தமிழையும் பேணுகிறார்கள். ஆதீனத்துப் பிரதம பரமாசாரியர் குருபூஜை விழாவில் வித்துவ சபை கூட்டி அவர்களுக்குச் சன்மானம் அளித்து ஊக்கி வருகிறார்கள். ஆதீனத்து நூல்களைத் தக்கபடி ஆராய்ந்து வெளியிட்டுச் செய்து வருகிறார்கள். பொதுஜன உபகாரங்களாக அவர்கள் செய்துவரும் அறங்கள் பல. அவர்களது ஞான ஆட்சி நீடு வாழ்க.

The Royal Printing Works, Madras. MS. 175 C. 1500



Sri la sri Kasivasi Kumaragurupara Swamigal
Founder of the Kasi Mutt at Benares
and Tiruppanandal

ENDOWMENTS

By

HIS HOLINESS

Sri la sri Kasivasi Arulnandi Tambiran Swamigal Avl.,

SRI KASI MUTT

TIRUPANANDAL

ESTABLISHED FOR

TAMIL CULTURE, SAIVA SIDDHANTHAM, THEVARA THIRUMURAIS & PUBLIC-BENEFITS

Name of the Endowment	Value Rs.
I. Sri Arulnandi Sivacharya Swamigal Sivagnana Siddhiar Lectureship Endowment (Annamalai University)	15,000
II. "Sri Kasivasi Swaminatha Swamigal Lower Secondary School Endowment" at Kottaiyur (Kumbakonam Municipality)	11,500
III. His Highness the Maharaja of Travancore Thevaram Prize. (Travancore University)	5,000
IV. The Cheraman Perumal Thevaram Prize. (Cochin Government)	5,000
V. The Three Great Saints Thevaram Prize. (Kasivasi Kalloori, Tirupanandal)	10,000
VI. Saiva Siddhanta Endowment to the Benares Hindu University	60,000
VII. Sri la sri Kasivasi Adi Kumaragurupara Swamigal Memorial Saiva Siddhanta Scholarship Endowment (Annamalai University)	30,000
VIII. Endowment to "Sri la sri Kasivasi Swaminatha Swamigal Sentamil Kalloori" at Tirupanandal	1,50,000

		Value Rs.
IX.	Isai Tamil Endowment	1,00,000
X.	Deed of Trust Settlement for Veterinary Dispensary, Tirupanandal, and Dr. U. V. Swaminatha Iyer Scholarship at Govt. College, Kumbakonam	Income from property, wet, dry, etc., ac. 134 cents 83
XI.	Sri Kumaraswamy Feeding Charity at Benares Endowment	10,000
XII.	Sri la sri Athi Kumaragurupara Swamigal Feeding Charity at Rameswaram	10,000
XIII.	Deed of Trust Settlement for feeding the poor and like charities	3,000
XIV.	Sri Kumaraswami feeding charity at Benares	17,000
XV.	Deed of Trust settlement for feeding the poor and deserving students studying in the Sri Kasivasi Swaminatha Swamigal Sentamil Kalloori, Tirupanandal	1,00,000
XVI.	Construction of a bathing-ghat at River Manniar in Tirupanandal	2,900
XVII.	Construction of a Clock Tower in Kumbakonam Town near Mahamaham Tank	25,000

and others of public benefit.

I

SRI ARULNANDI SIVACHARYA SWAMIGAL SIVAGNANA SIDDHIAR LECTURESHIP ENDOWMENT

Annamalai University of Rs. 15,000

By

His Holiness Srilasri Kasivasi Arulnandi Tambiran Swamigal Avergal of Tirupanandal in memory of the late Srilasri Kasivasi Swaminatha Tambiran Swamigal Avergal, to encourage the study of and the spread of learning in the Saiva Siddhanta Sastras.

1. This Endowment was founded by *His Holiness Srilasri Kasivasi Arulnandi Tambiran Swamigal Avergal of Tirupanandal* in memory of his predecessor the late Srilasri Kasivasi Swaminatha Thambiran Swamigal Avergal to encourage the study of and the spread of learning in Saiva Siddhanta.

2. The Endowment for the lectureship consists of Non-terminable Govt. Promissory Notes of the face value of Rs. 15,000. The interest on this investment shall be utilised for the honorarium for a series of lectures, not less than four in number annually at the Benares Hindu University and the Allahabad University. The honorarium shall be Rs. 400 unless revised later with the consent of the Donor and with a view to lectures being given in other Indian University centres. Such excess of income as there may be over the honorarium fixed will be added every year to the corpus of the fund. Should at any time the Syndicate consider that no applicant has shown sufficient ability to justify the delivery of the lectures in that particular year or years, the amount of interest accrued shall be added to the corpus of the fund.

3. The terms and conditions of the lectureship are as follows:—

(i) The course of lectures which shall be not less than four, three in the Benares Hindu University and one in the Allahabad University, shall be delivered annually at the University centres fixed by the

University on a subject explaining the principles of Saiva Siddhanta. The increase in the number of lectures shall be subject to the conditions in para 5 infra.

(ii) The lecturer shall be appointed every year by the Syndicate of the Annamalai University either from among the Hindu members of the staff of the University or other Hindus, experts in the Saiva Siddhanta Philosophy. Every year there shall be a new lecturer. The lecturer once selected may have a second turn only after the lapse of 12 years.

(iii) The lecturer shall be chosen irrespective of sex or caste.

(iv) The lecturer should within a month after the delivery of the lectures present to the Annamalai University as well as the Donor of this Endowment and his successors-in-interest, a copy of each of his lectures. The University may print and publish the lectures at the discretion of the Syndicate.

(v) The lectures shall be the result of a deep study of the sutras of (a) Sivagnana Siddhiyar, both Parapakkam and Supakkam and the six old commentaries on the Siddhiyar and (b) Sivaprakasam of Sri Umapati Sivachariar.

(vi) The lectures shall be arranged in consultation with the Benares Hindu University and the Allahabad University immediately before or after the Dasarah holidays.

(vii) The lecturer shall bring on his return a pot of the holy waters of the Ganges for presentation at the Lord Sri Nataraja Shrine at Chidambaram for abishekam and intimate to the Donor his having done so when he sends a copy of his lecture as required in clause 3 (iv) supra.

(viii) The honorarium shall be paid either in cash or by cheque.

4. It shall be competent for the Syndicate of the Annamalai University to invest in any Government or other trust securities (1) sums available from year to year for investment from the interest in excess over the honorarium as also; (2) the capital amount of the investment in case the Government Securities in which the amount is now invested are tendered for payment by Government.

5. If in the process of investment the face value of the Paper increases and an enhancement of income results either by addition of unspent amounts or by reinvestment, such additional income shall be utilised to increase the number of University centres at which the lectures will be delivered and consequently the honorarium for the lecturer.

6. The Syndicate shall at the end of each year communicate to the Donor or to his successors-in-interest the name and address of the lecturer and the honorarium paid and if in any year no lecture is delivered the amount at credit at the end of the year and shall also publish the accounts in an important Tamil or English Daily Newspaper.

Note:—The deed was approved by the Annamalai University in its Syndicate meeting held on 29th September '44 and Senate held on 12th December 1944.

II

"KASIVASI SWAMINATHA SWAMIGAL LOWER SECONDARY SCHOOL, KOTTAIYUR"

Endowment of Rs. 11,500

Deed of Endowment founded by His Holiness Sri la sri Kasivasi Arulnandi Tambiran Swamigal Avl., Tirupanandal for running a Lower Secondary School at Kottaiyur within the limits of Kumbakonam Municipality in memory of the Late Sri la sri Kasivasi Swaminatha Swamigal Avergal.

1. This Endowment is called the "Kasivasi Swaminatha Swamigal Lower Secondary School Endowment at Kottaiyur."

2. This Endowment consists of Rs. 11,500 (Rupees Eleven Thousand and Five hundred) out of which Rs. 10,000 (Rupees Ten Thousand) is in the shape of 3½% Non-terminable Government Promissory Notes and Rs. 1,500 (Rupees One Thousand and Five hundred) only in cash (Number of the G. P. Note MS. 003132 of 3½% Non-terminable Government Loan for Rs. 10,000).

3. The said amount of Rs. 10,000 should vest with the Kumbakonam Municipal Council for the purpose of running a Lower Secondary School, *i.e.,* from first form to third form or equivalent standards of classes. The said amount should be administered by the Municipality and the interest earned therefrom should be utilised for the charity.

4. The Endowment shall be utilised for the intended purpose and not otherwise.

5. If the school is not started before 1st August 1947 or the standards or forms are not opened by that date, the amount along with interest accrued thereon should revert back to the Donor or to his successors-in-interest.

6. The Municipal Council has got right to reinvest the amount of Rs. 10,000 (Rupees Ten Thousand) which is now in the shape of G. P. Notes in any other Approved Securities by the Government, yielding a higher rate of interest.

7. The endowment of Rs. 1,500 (Rupees One Thousand and Five hundred) in cash should be utilised by the Municipality for the purpose of purchasing a suitable site for the construction of a school building. The said Secondary School should be run in that building. The construction of the school building should be started by the Municipality within three years or a reasonable period thereafter after the termination of the War. In case, the construction of the school-building is not commenced within the stipulated period this amount of Rs. 1,500 also should revert back to the Donor or to his successors-in-interest.

8. The annual administration report of the school should be prepared and sent to His Holiness the Kasivasi Swamigal Avergal of Kasi mutt, Tirupanandal, by the Kumbakonam Municipality.

The above Deed was registered in Tiruvidamarudhur Sub-Registrar's Office as Document No. 6 of 1945, of Book 4 Volume 41, pages 92 to 94, on 12-2-1945.

III

HIS HIGHNESS THE MAHARAJA OF TRAVANCORE THEVARAM PRIZE

Endowment at the Travancore University of Rs. 5,000

The Prize is founded by His Holiness Srilasri Kasivasi Arulnandi Tambiran Swamigal Avergal of Tirupanandal in the name of His Highness Sir Bala Rama Varma, G. C. S. I., D.Litt., Maharajah of Travancore, benevolent, large-hearted, pious and illustrious ruler of a Premier State, Chancellor of the Travancore University, a great Reformer and a lover of Tamil and Music. The prize is intended for the encouragement, study and spread of *Thevaram* in the Travancore State and it shall be styled as HIS HIGHNESS THE MAHARAJAH OF TRAVANCORE THEVARAM PRIZE.

2. The endowment for the prize shall consist of Government Securities of the face value of Rs. 5,000 (Rupees Five Thousand) the administration of which shall vest in the University of Travancore. (3½% Non-terminable Government Promissory Note No. MS. 002583 for Rs. 5,000). It will be at the discretion of the University to reinvest it in highest interest-yielding Government Securities from time to time. Out of the annual interest accruing on the fund a prize of Rs. 100 (One Hundred) shall be awarded to the best Thevaram-singer.

The University shall, once in four years, arrange to make a selection of 75 Thevarams of Saints, Sambandar, Appar and Sundarar illustrative of all the *pans* (பண்) and have them issued in a booklet with extant notes for difficult words (அரும்பதவுரை). The selection for one period of four years shall be different from those for the next period or periods of four years. The cost of printing and publishing of the booklets shall be met from the annual interest after setting apart the prize-amount. The balance of interest shall be added to the corpus of the fund. Copies shall be arranged

to be distributed free to the candidates intending to compete for the prize.

3. The terms and conditions of the award of the prize will be as follows :

(i) To be eligible for the award the following shall be the conditions :

(*a*) The prize shall be awarded to the students of the colleges affiliated to the Travancore University irrespective of considerations of sex, caste or creed.

(*b*) The candidates intending to compete for the prize shall memorise and sing in fine music according to proper *pans* (பண்) the 75 selected Thevarams (*vide* para 2 *supra.*)

(*c*) If in any year two or more candidates are considered equally eligible for the prize lots shall be cast to decide the prize-winner.

(*d*) The prize-winner of one year shall not be eligible for the prize a second time.

4. The prize shall be awarded at the Annual Convocation of the University. If in any year the prize-winner is unable to be present to receive the prize the University shall arrange to send him the prize-amount. If the prize-winner dies before the prize is presented to him the prize amount shall be paid to his legal heir or heirs.

5. If in any year or a series of years, the prize be not awarded the prize amount shall be added to the corpus of the fund. When the endowed capital with the added capital from time to time yields sufficient interest so as to leave a large balance it will be at the discretion of the University to raise the prize amount or to institute additional prizes according to the necessity of the times.

6. The award of the prize with name and address of the recipient of each year shall be communicated to the Donor and to his successors-in-interest, for information.

7. The endowment shall not be diverted to any purpose other than the one intended by the Donor.

Note:—The above endowment has been accepted by the University of Travancore at the Senate meeting held on 8th April, 1946.

IV

THE CHERAMAN PERUMAL THEVARAM PRIZE

Endowment at Cochin Government of Rs. 5,000

This prize is founded by His Holiness Sri la sri Kasivasi Arulnandi Tambiran Swamigal Avergal of Tirupanandal in green memory of Cheraman Perumal Nayanar who was an illustrious Saint-Ruler of the Cochin State, a Great Tamil Scholar and an ardent Bhakta of Sundaramurthi Nayanar with whose loving help and along with whom from Tiruvanchaikalam on Adi-Swathi Day (ஆடி சுவாதி) he reached Tirukailayam where he sang in Lord Shiva's praise and in His presence the light-giving "Tirukailaya Gnanavula" (திருக்கைலாய ஞானவுலா) in Tamil. This prize is intended to encourage and spread in the Cochin State the study of the inspired Thevaram (தேவாரம்) of Sundaramurthi Nayanar. It shall be styled as the CHERAMAN PERUMAL THEVARAM PRIZE.

2. The endowment for the prize shall consist of Government Securities of the face value of Rs. 5,000 (Five Thousand) the administration of which shall vest in the hands of a committee to be appointed by the Cochin Government consisting of the Principals of the colleges under the presidency of the Chief Educational Authority of the State. It will be at the discretion of the committee to reinvest the fund in the highest interest-yielding Government Securities from time to time. Out of the annual interest accruing on the fund a cash prize of Rs. 100 shall be awarded to the best thevaram-singer under the conditions given in para 4 *infra*.

3. The committee shall once in four years arrange to make a selection of 50 (fifty) thevara-pasurams (தேவார பாசுரம்) of Saint Sundarar illustrative of all the *pans* (பண்) issue them in a booklet with extant notes for difficult words (அரும்பதவுரை). The selections for one period of four years shall be different from those for the next period or periods of four years. The first and the last pathigams (பதிகம்) of Saint Sundarar (பித்தா, தானெனை) shall continue to be

repeated on each occasion. The cost of printing and publishing the booklets shall be met from the annual interest after setting apart the prize-amount. The balance of interest shall be added to the corpus of the fund. Copies of the booklets shall be arranged to be distributed *free* to the candidates intending to compete for the prize.

4. The terms and conditions of the award of the prize shall be as follows :

(*a*) The prize shall be awarded only to the students professing Hindu faith in the college-classes of the colleges situated within the Cochin State irrespective of sex or caste.

(*b*) The candidates intending to compete for the prize shall memorise and sing in fine music according to proper *pans* (பண்) the 50 selected thevara-pasurams in Tamil. The examination of the competing candidates shall be held by the administrative committee (vide para 2 *supra*). The examination shall consist of two parts :—

(i) The first part shall be to memorise the fifty selected Thevara-pasurams in Tamil and to give in Tamil the meaning and purport of verses for which 50 marks will be allotted.

(ii) The second part shall be in singing in fine music according to proper *pans* any of the 50 selected thevara-pasurams so as to be expressive of the full comprehension of the import of the songs, for which 50 marks will be allotted.

The best of the candidates satisfying the test, *i.e.*, he who scores the highest number of marks shall be selected by the administrative committee.

(*c*) If in any year two or more candidates are considered equally eligible for the prize lots shall be cast to decide the prize-winner.

(*d*) The prize-winner of one year shall not be eligible for the prize a second time.

(*e*) The prize shall be awarded at the Adi-Swati (ஆடி சுவாதி) Celebration in the Sannidhi of Sundarar and Cheraman Perumal in the Shiva Temple at Tiruvanchaikalam.

5. If in any year the prize-winner is unable to be present to receive the prize the committee shall arrange to send him the prize-amount. If the prize-winner dies before the prize is presented to him the prize-amount shall be paid to his legal heir or heirs.

6. If in any year or a series of years, the prize be not awarded the prize-amount shall be added to the corpus of the fund.

7. When the endowed capital with the added capital from time to time yields sufficient interest so as to leave a large balance, it will be at the discretion of the committee to raise the prize-amount or to institute additional prizes according to the necessity of the times.

8. The award of the prize with name and address of the recipient of each year shall be communicated to the Donor and to his successors-in-interest along with a copy of the account of the year, for information.

9. The endowment shall not be diverted to any purpose other than the one intended by the Donor.

Awaiting approval of the Cochin Government in letter No. J. 361|22 dated 21—1—1947 of the Director of Public Instruction, Trichur.

V

THE THREE GREAT SAINTS THEVARAM PRIZE

Endowment of Rs. 10,000

This Endowment has been founded by His Holiness Srilasri Kasivasi Arulnandi Tambiran Swamigal Avergal of Tirupanandal to encourage the study of the Thevarams of the three Great Saints of Southern India, viz., *Tirugnanasambandar, Tirunavukkarasar* and *Sundaramurti Swamigal* and thereby inspire divine spirit in human beings and mould them into good citizens. The Saints had graced the world

with their soul-stirring devotional songs in praise of Almighty, travelled throughout the land and toiled for the uplift of humanity exhibiting miracles such as :

(i) Bringing out a bride's form with life from dead-bones. (எலும்பைப் பெண்ணுருவாக்கியது.)

(ii) Floating a stone boulder in the sea like a raft. (கல்லே தெப்பமாக மிதந்தது.)

(iii) Bringing into existence a boy devoured by a crocodile. (முதலையுண்ட பாலனை அழைத்தது) and similar others.

2. The Endowment consists of Government Securities of the face value of Rs. 10,000 (Rupees Ten Thousand). The administration of the fund shall vest in the committee managing the funds of the Kasivasi Swaminatha Swamigal Sentamil Kalloori at Tirupanandal.

3. Out of the annual interest accruing from the endowed capital a sum of Rs. 200 (Rupees Two Hundred) will be spent for the award of prizes at Rs. 50 (Fifty) each to the prize-winners from each of the important places of Shiyali, Tiruvarur, Tiruvadi and Tirupanandal. The balance of interest shall be utilised to meet the travelling expenses of the competitors for the prize from the first three places and printing, etc., charges of booklets containing the selections of the Thevarams. The unexpended amount shall be added to the corpus of the fund.

4. The prize is open to the pupils of High Schools (IV to VI) Forms or any other classes that may be substituted as equivalent to them at Shiyali, Tiruvarur and Tiruvadi and to the University class pupils of the Sri Kasivasi Swaminatha Swamigal Sentamil Kalloori, Tirupanandal. They shall memorise and sing according to proper *Pans* in fine music not less than 15 (fifteen) stanzas from the Thevaram of each Saint—at least one stanza from every Pathikam—, totalling in all 50 stanzas out of those contained in the booklets which will be issued by the committee.

5. The following are the conditions for the award of the prize :—

(*a*) The prize shall be awarded to the successful competitors irrespective of sex, caste or creed.

(*b*) The pupils competing for the prize should memorise and sing according to proper *pans* in fine music with full comprehension of the import of the selected Thevarams issued in the form of a booklet (vide para 4 *supra*).

(*c*) Intending candidates should send their applications to the Principal of the Sentamil Kalloori through the Headmasters of their respective schools before 31st July of each year. The selected candidates will be supplied free the booklets containing the Thevarams through their respective Headmasters.

(*d*) The school authorities at Shiyali, Tiruvarur, Tiruvadi and Tirupanandal shall hold a Preliminary Examination of the competing candidates from their respective schools and select three of the best if there is one High School and four from all the schools if taken together if there are more High Schools than one and send them to Tirupanandal by a date to be fixed every year in December. The Principal of the Sentamil Kalloori with the help of two of his assistants that may be nominated by the committee shall hold a Final Examination of the selected candidates and declare the best of each of the groups eligible for the prize.

(*e*) The two assistant nominees at Final Examination of the Sentamil Kalloori students should be different from those of the Preliminary Examination.

(*f*) The prize-winner of one year shall not compete for the prize a second time.

N. B.:—If for any reason the selected candidates fail to attend the final examination at Tirupanandal the prize-amount and the travelling expenses intended for them shall be added to the corpus of the fund.

(*g*) The Principal of the Sentamil Kalloori, Tirupanandal shall notify the result of the examination to the Donor and to the school-authorities concerned.

6. Cheques for the prize-amounts will be issued by the committee in the names of the successful candidates and sent to the school authorities concerned for being awarded to the respective prize-winners.

7. The competing candidates (viz., three if there is one and four if more than one High School) from Shiyali, Tiruvarur and Tiruvadi shall be paid a sum of Rs. 4 (Rupees Four) each to cover travelling expenses for journey to and from Tirupanandal *Vide* Para 5-D above.

8. The committee shall keep a regular account of the Receipts and Disbursements from the fund. After making the award of the prizes and meeting the travelling expenses of the mofussil candidates the committee shall utilise the balance left for printing booklets containing selected Thevarams of the three Great Saints for use of the intending candidates for the prize.

A list of the successful candidates of each year and the prize-amount awarded shall be published in important English and Tamil Dailies. An annual account of the entire transaction shall be furnished to the Donor and to his successors-in-interest.

9. The endowed capital shall not be diverted to any purpose other than the one for which it is intended.

VI

TO THE BENARES HINDU UNIVERSITY

Saiva Siddhanta Endowment of Rs. 60,000

This Endowment is founded by *His Holiness Sri-la-sri Kasivasi Arulnandi Tambiran Swamigal Avergal of Kasi Mutt,* Tirupanandal, Tanjore District, in memory of the illustrious Founder of the Kasi Mutt, at Benares Sri-la-sri Kasivasi Kumaragurupara Swamigal. This is intended for the advancement and spread of Saiva Siddhanta Philosophy

in Tamil and to provide for the purpose, a Chair in the Hindu University, Benares to be styled as "*Kasivasi Kumaraguru-para Swamigal Saiva Siddhanta Chair.*"

2. This Endowment consists of Rs. 60,000 (Rupees Sixty Thousand only) in cash. The University shall invest this amount in interest yielding Government Securities preferably 3½% Non-terminable Promissory Notes.

3. The administration of the Fund is vested in the Hindu University, Benares.

4. A degree holder of any Recognised University who is not only conversant in Tamil and English, but also qualified as a lecturer in Tamil and Saiva Siddhanta Philosophy shall be appointed to the Chair by the University. He shall belong to Saiva Religion with implicit faith in Saiva Siddhanta and be able to lecture to College students in Tamil on the said Philosophy.

5. From out of the annual interest accruing on the Endowment Fund an amount not exceeding Rs. 2,000 (Rupees Two Thousand) per year shall be utilised towards the pay of the lecturer.

6. The unexpended interest of the Endowment Fund (due to: (1) surplus left after meeting the pay of the lecturer and (2) temporary vacancy for want of a qualified lecturer for the Chair) shall be allowed to accumulate and added to the corpus of the Fund, until the capital of the Endowment amounts to Rs. 1,00,000 (Rupees One Lakh). Thereafter the interest accruing, from the then Capital Fund shall be utilised for meeting the pay of the lecturer over Rs. 2,000 at the discretion of the University. If any more surplus remains, then it shall be utilised for issuing pamphlets on Saiva Siddhanta Philosophy in Tamil, Hindi and English, and copies freely distributed to all the Universities. Five copies of the pamphlets shall also be sent to the Donor or to his Successors-in-interest.

7. If at any time, the capital amount of Endowment along with the subsequent additions is tendered for payment by Government, it shall be competent for the University to invest the amount in Government Securities yielding higher interest.

8. The progress of the work done and an account of receipts and expenditure of the Fund shall be communicated annually to the Donor or to his Successors-in-interest.

9. The Endowment shall not be diverted to any purpose other than the one intended by the Donor.

N. B.—Endowment accepted by the University Council, Benares. *Vide* Council Secretary's letter No. P|9853 dated 28-1-1946.

VII

SRI LA SRI KASIVASI ADI KUMARAGURUPARA SWAMIGAL MEMORIAL SAIVA SIDDHANTA SCHOLARSHIP ENDOWMENT Rs. 30,000.

(Awaiting the approval of the Syndicate Annamalai University.)

This Endowment is founded by His Holiness Sri la sri Kasivasi Arulnandi Tambiran Swamigal Avergal of Sri Kasi Mutt, Tirupanandal, in green memory of the illustrious founder of Sri Kasimutt at Benares, Sri la sri Kasivasi Adi Kumaragurupara Swamigal, a great Tambiran-Scholar who spread Tamil Culture from Benares to Rameswaram in the 16th century when the Moghul Empire was at its zenith under Emperor Aurangazeb. This Endowment is intended for the promotion and spread of Saiva Siddhanta Philosophy and for the award of Scholarship therefor to the pupils of the Annamalai University under the conditions given below. The endowment shall be styled as "Sri la sri Kasivasi Adi Kumaragurupara Swamigal Memorial Saiva Siddhanta Scholarship Endowment."

2. The Endowment shall consist of Rs. 30,000 (Rupees Thirty Thousand) in cash. The administration of the fund shall be vested in the Annamalai University. The University shall invest this amount in interest-yielding Government Securities.

3. The interest accruing on the fund shall be utilised for the award of six scholarships of the value of Rs. 135 (One Hundred and Thirty-five) each in 9 equal monthly instalments of Rs. 15 to the poor deserving students in the Annamalai University irrespective of sex, caste or creed.

Four of the scholarships shall be awarded to the students who take up Saiva Siddhanta Pulavar Course and the remaining two to the students of the Arts Course whose second language is Tamil and who take up Saiva Siddhanta Philosophy as their optional subject. In the first year of the award two students shall be selected out of those taking up Pulavar Course and one out of those taking up Saiva Siddhanta Philosophy in the Arts Course. In the second year of the award another set of 3 students as above shall be selected. Thus from the second year onwards the number of scholarships shall be six as stated already. The term of the scholarship shall be two years provided the students' first year progress is satisfactory and they continue the study for the second year.

4. It shall be competent to the Vice-Chancellor of the University to declare that the holder of any scholarship has forfeited it for misconduct, irregular attendance, or unsatisfactory progress in his studies. In his place a deserving candidate shall be selected and the scholarship awarded to him. The decision of the Vice-Chancellor shall be final.

5. If in any year the scholarship be not awarded, or after having been awarded for some time it is forfeited by any of the scholarship-holder the unexpended scholarship amount along with the balance of interest on the endowment fund after award of the scholarships shall be added to the corpus of the fund.

6. When the original endowment along with the added capital accumulates to a sufficient sum, the University shall, at its discretion, raise the amount of the scholarship or increase the number of scholarships as circumstances permit.

7. If any surplus is left behind after the conditions in the previous clause is satisfied, it may be utilised for the purchase of Sivagnana Siddhiar for the philosophy course, which may be distributed free to the students to whom scholarships are awarded.

8. The Syndicate shall at the end of each year, communicate to the Donor and to his successors-in-interest an account of receipts and expenditure and the names of the students to whom the scholarships are awarded.

9. The income from the endowment and the accumulations thereto shall not be diverted to any other purpose than the one intended by the Donor.

Note:—The above Document has been registered in Tiruvidamarudhur Sub-Registrar's office on 19—6—'46 as No. 1182 of 1946.

VIII

Kasivasi Tamil Kalloori at Tirupanandal

DEED OF TRUST SETTLEMENT

FOR Rs. 1,50,000

Dated the thirteenth day of June, One Thousand Nine Hundred and Forty-six executed by *His Holiness Srilasri Kasivasi Arulnandi Tambiran Avergal, Sri Kasimutt, Tirupanandal,* in favour of the Registrar, University of Madras, Madras.

1. The Srilasri Kasivasi Saminatha Swamigal Sentamil Kalloori at Tirupanandal has been established in memory of the Late Srilasri Kasivasi Saminatha Tambiran Swamigal Avergal and is being conducted with a view to foster the growth of Tamil Literature by coaching up students for the Vidwan Title Examination under Regulation 7-D of the University of Madras or any other course that may be established hereafter by the said University by any regulation which may hereafter be made or passed in substitution of the said Regulation. This deed is executed with reference to the order of affiliation contained in University Registrar's letter No. A-2788 dated 24-5-1946.

2. The property, the income from which is given as security is detailed in Schedule "A" hereto attached. It consists of acres 183 cents 42 (One Hundred and Eighty-three acres and Forty-two cents) of both Wet and Dry lands in Keelaiyyanargudy village in Nakkambadi and Gangatharapuram vattam of Mayavaram Taluk, Tanjore District, in the sole enjoyment of His Holiness and with patta standing in his name. The value of the property is one and half lakh of rupees and the estimated annual income is about Rs. 8,000 (Rupees Eight Thousand).

3. The said property shall continue to be owned and enjoyed by us and by our successors-in-interest as heretofore.

4. The entire annual income from the property, *i.e.*, excluding the charges thereon (dues to Government and village establishment charges) shall be placed at the disposal of the committee appointed for the management of the said college, which shall utilise the money for the purpose of running the same. The committee shall be responsible for the safe and proper investment of the said funds and for making it available for the efficient conduct of the college.

5. The Grant that may be given by Government will be an additional income of the college, which should be dealt with as shown in para 4 supra.

6. The cost of the teaching staff, maintenance of the library and of the building for the use of the college, incidental charges connected with the equipment and other sundry necessary charges will form the legitimate expenditure to be met from the total annual income referred to above.

7. A regular account of Receipts and Expenditure shall be maintained by the committee and an extract of the same should be sent monthly to us.

8. The expenditure should, as far as possible, be limited to the income of the year including the Government Grant for the college. If there remains any surplus it should be invested in Government Securities ear-marking 25% of it as Reserve Fund.

9. If the annual income of the property is not placed by us at the disposal of the committee as indicated in para 4 supra the committee shall have power to claim only the net income as stated in para 4 supra from the immovable property shown in Schedule A hereto attached.

10. The said income of the property shall not be diverted to any other purpose.

11. If at any time the expenditure exceeds the annual income of the college from the endowment, grant, etc., the income of Manikkudy village (Kumbakonam Taluk, Tanjore District, consisting of Acres 61 cents 80½ of Wet and Acres

6 cents 49 of Dry lands costing Rs. 70,000 Vide B Schedule attached and held by us on patta) amounting to Rs. 4,000 (Four Thousands) annually shall be the guarantee.

Note:—The above Document has been registered in Tiruvidamarudhur Sub-Registrar's office on 19—6—'46 as No. 1182 of 1946.

IX

ISAI TAMIL ENDOWMENT

Landed Property of the value of Rs. 1,00,000 (One Lakh)

By His Holiness Srilasri Kasivasi Arulnandi Tambiran Swamigal Avl., Sri Kasimutt, Tirupanandal

1. This is founded in green memory of the illustrious founder of Sri Kasimutt at Benares, Srilasri Kasivasi Adi Kumaragurupara Swamigal, a Great Tambiran Scholar, who spread Tamil culture from Benares to Cape Comorin in the 16th century. This is intended to cultivate and propagate music in TAMIL accompanied by musical instruments and for the award of scholarship therefor to the pupils of the advanced classes in the Sentamil College at Tirupanandal.

2. The property the income from which is given as security is detailed in Schedule A hereto attached. It consists of about 220 acres of both wet, dry, manai, and buildings in Ethakudi, Paingattoor, Akkaraikottagam, Kurichi, Nallur and Vattar Vattams in Mannargudi Taluk, Tanjore Dist., in the sole enjoyment of His Holiness and with Patta standing in his name. The value of the property is One Lakh of Rupees and the estimated annual income is about Rs. 5,000 (Rupees Five Thousands).

3. The said property shall continue to be owned and enjoyed by us and by our successors-in-interest as heretofore.

4. The entire annual income from the property, *i.e.*, excluding the charges thereon, dues to Government, village establishment charges, usual village samuthayam, maramath expenses, and usual expenses to village goddess shall be placed at the disposal of the committee managing the affairs of the Kalloori which shall utilise the money for the purposes mentioned below, after setting apart 10 per cent of the in-

come as Reserve Fund which shall be invested in interest-yielding Government Securities. The committee shall be responsible for the safe and proper investment of the said funds, and for making it available for the efficient discharge of the object.

5. The salary of the Instructors, the cost of the musical instruments purchased and other charges referred to in items ii, iii and iv and such other expenses as may be necessary for the working of the Institution and the objects in view shall form the legitimate expenditure to be met from the total annual income referred to above.

(i) (*a*) The training is open to the pupils of the Sentamil College irrespective of sex, caste or creed.

(*b*) The instructors appointed for the purpose shall select out of the pupils in the advanced classes those that are fit for vocal music and those that are fit only for instrumental music according to their aptitude.

(*c*) One hour a day shall be devoted for the purpose and this shall not interfere with the regular curriculum of the College.

(*d*) Isai Tamil comprise *Thevara Tirumurais* according to proper *pans* and songs *in Tamil* in fine music.

(*e*) The instruments consist of :
1. Veenai, 2. Thamboora, 3. Violin, 4. Harmonium, 5. Flute, 6. Kanjira, 7. Mirudangam.

It will be the duty of the instructors to coach up the students selected in vocal music, in Tamil accompanied by suitable musical instruments. Those considered fit for instrumental music shall be trained in those instruments. Out of the musical instruments those that are considered of immediate use and necessity should be begun first and as the training advances, the introduction of other instruments may be considered according to the needs of time and the availability of the required funds.

(ii) A yearly magazine should be published giving particulars of the number of pupils coached up in vocal and

instrumental music and notes of Researches by experts interested in the subject. This will also contain the details of the annual conference held as shown in item iv *infra.*

(iii) As an inducement to the pupils receiving training, the committee shall institute annually a cash prize of Rs. 50 for vocal and of Rs. 50 for instrumental music for which the best of the pupils that may be selected at a competition shall be eligible. The amount will be met from the fund at the disposal of the committee.

(iv) Out of the annual income, surplus left shall be utilised in connection with Isai Tamil Conference held at the anniversary of the Athi Kumaragurupara Swamigal for which expert musicians, viz., those that are versed in *Thevara Tirumurais* and music in Tamil, and those that are versed in instrumental music shall be sent for and an entertainment arranged so as to promote the cause of the advancement of *Isai Tamil.*

6. After meeting the several items of expenditure referred to in para 5 supra, the balance left, if any, shall be made available for giving as many stipends as fund permits to the deserving pupils undergoing training in music. The stipends shall ordinarily be Rs. 10 to Rs. 15 a month and tenable for ten months in the year.

7. If the annual income of the property is not placed by us at the disposal of the committee as indicated in para 4 supra, the committee shall have power to claim only the net income as stated in para 4 supra, from the immovable property shown in Schedule A hereto attached.

8. A regular account of RECEIPTS AND EXPENDITURE shall be maintained by the committee and an extract of the same should be sent monthly to us.

9. The said income of the property shall not be diverted to any other purposes other than those intended by the Donor.

Note:—Approved by the Director of Public Instruction of Madras in his proceedings No. Rc. 114, K-47 dated 17—2—'47.

FOR ESTABLISHMENT OF A VETERINARY DISPENSARY AT TIRUPANANDAL ON GENERAL STAMP Rs. 300.

Deed of Trust Settlement (Landed property) executed by Sri la sri Kasivasi Arulnandi Thambiran Swamigal Avergal, Tirupanandal on Saturday the twenty-eighth day of June One Thousand Nine Hundred and forty-seven.

2. A Veterinary Dispensary at Tirupanandal is being run by Government Veterinary Department with part contribution made by the District Board, Tanjore, and part made by us. Our contribution is a maximum sum of Rs. 683_4_0 (Rupees six hundred and eighty-three and annas four only) annually or 25 per cent of the recurring charges whichever is less. The said scheme was approved by the Government of Madras in their G.O. No. 2782 (MS) Development dated 27–6–1944.

3. Our property consisting of Acres 133 cents 6 of Wet, Dry and Natham lands situated in Athipilyoor vattam of Negapatam Taluk and Acre 1 and cents 77 of punja lands situated in Tirubhuvanam Vattam of Kumbakonam Taluk— totalling acres 134 and cents 83 (One Hundred and thirty-four acres and eighty-three cents only) of Wet, Dry and Natham lands in both the villages, with patta standing in our name and estimated to yield an annual income of about Rs. 1,000 (One Thousand) is hereby set apart by us to pay our amount of contribution towards the Veterinary Dispensary at Tirupanandal and also in respect of other items of charities as under:

4. The said property shall continue to be owned and enjoyed by us and by our successors-in-interest as heretofore.

5. The net annual income from the property, *i.e.*, excluding the charges thereon, dues to Government, village establishment charges, village samuthayam, maramath expenses, etc., shall be utilised for the purposes stated herein.

6. The surplus left after meeting the contribution to the Veterinary Dispensary at Tirupanandal shall be utilised for the award of the Dr. U. V. SWAMINATHA IYER SCHOLARSHIP (for one student only) for the advancement of Tamil

learning, instituted by us in the Government College, Kumbakonam and accepted by the Secretary of the Kumbakonam Government College Old Boys' Association in their letter dated 10-2-1943. The annual value of the Scholarship shall be Rs. 130 (Rupees One Hundred and thirty only) while the holder thereof is in the Intermediate classes and Rs. 170 (Rupees One Hundred and seventy only) while in the B.A. classes, *i.e.*, an aggregate sum of Rs. 600 (Rupees Six Hundred only) for a period of four years. It shall be disbursed annually at the rate of Rs. 130 for the first two years and Rs. 170 for the third and the fourth year.

7. The balance (*i.e.*, after meeting the items referred to in paras 2 and 6 above) that may be available, shall be utilised for charitable purposes at the discretion to the Donor viz., feeding, etc.

8. If for any reasons, the Veterinary Dispensary at Tirupanandal is discontinued or should be shifted outside Tirupanandal limits, the annual contribution that is now being made to it shall be stopped and shall be utilised for charitable purposes at the discretion of the Donor and his successors-in-interest as stated above.

9. The valuation of property for purposes of stamp duty is Rs. 20,000.

***Note*:** The abovementioned deed has been registered in the Sub-Registrar's Office of Tiruvidamarudur on 5—9—'47 as Document No. 1525|1947.

XI

ON GENERAL STAMP Rs. 150.

Sri Kumaraswamy Feeding Charity at Benares Endowment of Rs. 10,000

This endowment is founded by Sri la sri Kasivasi Arulnandi Tambiran Swamigal Avergal, Sri Kasimutt, Tirupanandal in memory of and with great reverence to Sri la sri Athi Kumaragurupara Swamigal, widely known as SRI KUMARASWAMY at Benares for the purpose of conducting feeding charity at Benares on the Anniversary Day (Vaikashi Amarapaksham Thiruthiyai—வைகாசி அமரபக்ஷம் திருதியை.)

2. This endowment consists of Government Promissory Note to the face value of Rs. 10,000 (Rupees Ten Thousands) invested in 3% 1951-54 Government Bond No. MS. 009804. (Stock Certificate No. MS. 1333). The administration of this Endowment shall vest in the Donor and his successors-in-interest.

3. The annual interest accruing on the Government Promissory Note shall be utilised for the performance of *Brahmin* feeding and *Maheswarapooja* (*Saivate feeding*) in our choultry at Benares on the Anniversary Day.

4. The feeding shall be in accordance with the thittajaptha prepared at the time of the Anniversary Celebration which will depend upon the then current prices.

5. The charity shall be conducted every year by the Donor and his successors. This endowment shall not be diverted to any other purpose either by the Donor or his successors as stated above.

Note: The abovementioned deed has been registered in the Sub-Registrar's Office of Tiruvidamarudur on 5—7—'47 as Document No. 18|1947.

XII

ON GENERAL STAMPS Rs. 150.

Sri la sri Adi Kumaragurupara Swamigal Feeding Charity at Rameswaram.

Endowment for Rs. 10,000.

This Endowment is founded by Sri la sri Kasivasi Arulnandhi Tambiran Swamigal Avergal, Sri Kasimutt, Tirupanandal, in memory of and with great reverence to Sri la sri Athi Kumaragurupara Swamigal, Founder of Sri Kumaraswamy Mutt at Benares, for the purpose of conducting feeding charity at Rameswaram on the Anniversary day (Vaikashi Amarapaksham Thiruthiyai—வைகாசி அமரபக்ஷம் திருதியை.)

2. This Endowment consists of Government Promissory Note to the face value of Rs. 10,000 (Rupees Ten Thousands) invested in 1951–54 Government Bond No.

MS. 008805 (Stock Certificate No. MS. 1334). The administration of this Endowment shall vest in the Donor and his successors-in-interest.

3. The annual interest accruing on the Government Promissory note shall be utilised for the performance of BRAHMIN FEEDING AND MAHESWARA POOJA (SAIVATE FEEDING) in our Choultry at Rameswaram on the Anniversary Day.

4. The feeding shall be in accordance with the Thittajaptha prepared at the time of the Anniversary celebration which will depend upon the then current prices.

5. The charity shall be conducted every year by the Donor and his successors-in-interest. This endowment shall not be diverted to any other purpose either by the Donor or his successors as stated above.

Note: The abovementioned deed has been registered in the Sub-Registrar's Office of Tiruvidamarudur on 5—7—'47 as Document No. 17|1947.

XIII

DEED OF TRUST SETTLEMENT

Executed on 17—9—1947

BY

His Holiness Sri la sri Kasivasi Arulnandi Tambiran Avergal of Tirupanandal, Kumbakonam Taluk, for feeding the poor and the like charities in the temple at Tirunallar, French India

1. This Endowment consists of Government Promissory Note to the face value of Rs. 3,000 (Rupees Three Thousands) invested in 3% 196365 G.P. Note MS. 01718r The administration of this Trust shall vest in a committee of five office-bearers under the Donor and his successors-in-interest referred to in para 7 *infra*.

2. This settlement has been created for the specific purpose of defraying the expenses connected with the dragging of the wooden chariot gifted by us on 28-6-1946 to Sri

Darparanyer Temple at Tirunallar (French India) and for feeding the poor every year on the Avani Moolam Day.

3. Out of the interest accruing from this endowment exclusive of Rs. 20 which will be set apart as Reserve Fund, the balance of Rs. 70 shall be utilised every year for taking the deity in procession in the Chariot and for feeding the poor. The committee shall have discretion to exceed the limit of Rs. 70 or curtail the expenditure according to the interest derived.

4. The deity shall be taken in procession every year in the wooden chariot on the Avani Moolam Day in the month of Avani. The annointment (Abishekam), decoration (Alankaram) and the offerings (Neivedyam) shall be confined to Rs. 35 in conformity with the thitta-japtha appended hereto.

5. A sum of Rs. 35 shall be expended towards the feeding of the persons dragging the chariot and other poor people as per the enclosed thitta-japtha.

6. In the event of repayment of the G.P. Note purchased for the endowment at any time by the Government, it shall be reinvested immediately in Government Bonds fetching the highest rate of interest.

7. The committee to administer this endowment shall consist of five persons. They shall constitute the five office-bearers working under us and our successors-in-interest, viz.,

1. The Karbar.	2. Attavanai.	3. Shroff.
4. Emarthy.	5. Rayasam.	

8. The excess of the Reserve Fund over Rs. 200 (Rupees Two Hundred) referred to in para 3 *supra* shall be utilised for feeding charity according to the discretion of the Donor.

9. This endowment and further additions to it shall vest in the donor and his successors-in-interest.

Registered at the Sub-Registrar's Office, Tiruvidamarudur, on 17—9—'47 as Document No. 21 of 1947 in pages 43 to 46 of Volume No. 42 of Book No. IV.

XIV

On Rs. 225 Stamp Paper.

SRI KUMARASWAMY FEEDING CHARITY AT BENARES-ENDOWMENT FOR Rs. 17,000

This Endowment is founded by Sri la sri Kasivasi Arulnandi Tambiran Avergal, Sri Kasimutt, Tirupanandal, in memory of and with great reverence to Sri la sri Athi Kumaragurupara Swamigal, widely known as SRI KUMARASWAMY at Benares for the purpose of conducting feeding charity at Benares during the month of Margaseersham or Margali every year (*i.e.*) 16th December to 14th January.

2. This Endowment consists of Government Promissory Notes to the face value of Rs. 17,000 (Rupees Seventeen Thousands) invested in 3% Conversion Loan of 1946, Nos. MS. 006252 and MS. 006397. The administration of this Endowment shall vest in the Donor and his successors-in-interest.

3. The annual interest accruing on the Government Promissory Notes shall be utilised for the special feeding of Brahmins and Maheswarapooja (Saivate feeding) in addition to the usual daily feeding in our Choultry at Benares during the month of Margaseersham or Margali (மார்கழி) every year (16th December to 14th January.)

4. The feeding shall be in accordance with the thittajaptha prepared at the time of the celebration which will depend upon the prices then current.

5. The charity shall be conducted every year by the Donor and his successors. This Endowment shall not be diverted to any purpose other than those intended by the Donor.

Note: Registered on 8—10—'47 at the Tiruvidamarudur Sub-Registrar's Office as No. 22 of 1947 of Book 4 Volume 42 pages 46 to 47.

XV.

On Rs. 1,500 Stamp Paper

DEED OF TRUST SETTLEMENT

(Landed property worth Rs. 1,00,000.) Executed by His Holiness Sri la sri Kasivasi Arulnandi Tambiran Swamigal Avergal in favour of Sri Kasivasi Swaminatha Swamigal Sentamil Kalloori, Tirupanandal.

2. A Tamil College at Tirupanandal to foster the growth of Tamil Literature has been established by us in memory of our predecessor Sri la sri Kasivasi Swaminatha Swamigal Avl. The said College has been recognised by the Government of Madras in their order dated Dis. 3154|45 dated 17-9-1945, and affiliated to the University of Madras, vide Registrar's letter No. A. 2788 dated 24-5-1946 communicating the approval.

3. The annual net income from our property, (*i.e.*, excluding the charges thereon, dues to Government, village establishment charges, village samuthayam, maramath expenses, etc.), consisting of 97 acres 27 cents of Wet, Dry and Natham situated in Anaikoil village, Veerakkan vattam of Kumbakonam Taluk, Tanjore District (detailed in the Schedule attached herewith) in our enjoyment with patta in our name shall be permanently utilised for the feeding of the poor and deserving studying in the said Sri Kasivasi Swaminatha Swamigal Sentamil Kalloori, Tirupanandal. The net annual income from the property is estimated at Rs. 5,000. The property is worth about Rs. 1,00,000.

4. The said property shall continue to vest in our enjoyment and management and that of our successors-in-interest as heretofore subject to the provisions in para 3 *supra*.

5. The number of students to be fed, their selection, and the feeding, etc., shall be fixed and arranged by us and our successors at their discretion having regard to the funds available therefor.

6. If there should remain any surplus after feeding the pupils referred to in para 3 and 5 *supra*, it shall be utilised

for such other charities of like nature as may be determined by us and successors.

7. The said income from the property shall not be diverted to any other. purpose otherwise than as stated above.

Note: The abovementioned deed has been registered in the Sub-Registrar's Office of Tiruvidamarudur on 16—10—'47 as Document No. 2352|1947.

Besides the endowments mentioned above made for the advancement of

Tamil Saiva Siddhanta and Thevara Tirumurais,

His Holiness has been pleased to make the following deeds of public benefits.

1. Sri la sri Athi Kumaragurupara Swamigal Feeding Charity at Srivaikuntam (the birth place of Sri Kumaragurupara Swamigal) on the Anniversary Day—Endowment of Rs. 9,000.

2. His Highness The Maharajah of Mysore Thevaram Prize at the Mysore University—Endowment of Rs. 5,000.

3. Sri Gurugnanasambanda Swamigal Memorial Thevaram Prize at Mayavaram—with the Municipal Council of Mayavaram—Endowment of Rs. 5,000.

4. Continuing the Dispensary for human treatment at Tirupanandal and contributing therefor the net income derived from acres 44 and cents 22 of our Manikkudi village.

5. Constructing a bathing-ghat at River Manniar in Tirupanandal for the benefit of the public at a cost of Rs. 2,900 (under construction).

6. Constructing a *Clock-Tower* in Kumbakonam Town, near Mahamaham Tank at a cost of Rs. 25,000 for the benefit of the Kumbakonam public (under construction).

Addisons—1669—M.S. 13-A—2-'48—1,000.

LIST OF FURTHER ENDOWMENTS

Sri Rajaji Saiva Siddhanta Scholarship Endowment to the Vivekananda College, Madras. (Accepted by the Vivekananda College, Madras *vide* Secretary's letter dated 5-1-1948).
... Rs. 10,000

Sir S. Radhakrishnan Saiva Siddhanta Scholarship Endowment to Hindu University, Benares. (Accepted by the University Council at its meeting held on 15-12-1947. Resolution No. 376 communicated with Secretary's letter No. P. 9506 dated 24th January, 1948). ... ... Rs. 20,000

Sri Kumaragurupara Swamigal Memorial Thevaram Prize at Srivaikuntam Endowment. (Engrossed on Rs. 75 – General Stamp and registered on 10-1-1948 at the Sub-Registrar's Office, Tiruvidamarudhur, as No. 1 of 1948, Book No. IV, Volume No. 42, pages 87 to 90) ... ... Rs. 5,000

The Madura Tirumalai Naick Tirumurai Endowment (Rs. 10,000 – 3% Loan of 1963-65 MS. 017397—Registered at Tiruvidamarudhur Sub-Registrar's Office). ... Rs. 10,000

Sri Senthilandavan Feeding Charity at Srivaikuntam, Tiruchendur and Tinnevelly-grant of stipends to Girl-students (Executed on Rs. 1,500 General Stamp and registered at Tiruvidamarudhur Sub-Registrar's Office on 28-1-1948. Document No 172 of 1948 Book No. 1, Volume No. 981, pages 39 to 42). ... Rs. 1,00,000

Sri Senthilandavan Feeding Charity at Benares, Mudura and Kumbakonam—grant of stipends to Girl-students (Executed on Rs. 2,250 General Stamp and registered at Tiruvidamarudhur Sub-Registrar's Office No. 225 of 1948, Book 1, Volume 968, pages 91 to 103 dated 11-2-1948). ... ... Rs. 1,50,000

Mahatma Gandhi Memorial Feeding Charity at Benares.
... Rs. 5,000

Mahamahopadyaya Dr. U. V. Swaminatha Iyer Memorial Tirukkural Prize at Madras. ... ... Rs. 3,500

Contribution to the Panchayat Board, Tirupanandal, to construct Harischandra Ghat (cremation ground with a shed).
... Rs. 3,000

Donation to the Tuberculosis Sanatorium, Tanjore...Rs. 21,000.